

# LIFE'S ADVENTURE

BEING THE  
ADULT SCHOOL  
LESSON  
HANDBOOK  
FOR 1920



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# LIFE'S ADVENTURE

THE SEARCH FOR TRUTH,  
BEAUTY, AND GOODNESS

Being a Scheme of Study for the Year 1920  
for Adult Schools

Compiled for the

NATIONAL ADULT SCHOOL UNION

1, CENTRAL BUILDINGS, WESTMINSTER, S.W.1

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NOTE.—The references to “Suggested Hymns” in the following pages are to those in the *Fellowship Hymn-Book*.

N.B.—The authors are severally responsible for the statements they make and for the opinions they express. They have no wish or desire to commit the Adult School Movement to either one or other,

## FOREWORD.

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THIS book has been written by a group of ordinary men and women. Their occupations are widely different, their views are sometimes divergent. They unite in the belief that life is good. They have found this world so good a place that they would join with their fellows of all sorts in exploring the realities of Truth, of Beauty, and of Goodness. They go forward to their adventure in the faith that, at every turn and every hap, they will find God with them.

W. ARNOLD VICCARS,

*Convener 1920 Lesson Handbook Committee.*



# **SCHEME OF STUDY FOR 1920.**

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# LIFE'S ADVENTURE.

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## GENERAL INTRODUCTION

by W. C. BRAITHWAITE, B.A., LL.B.

---

" He [Herodotus] has grasped the wonder of the world, and his discovery is one of the great gifts to Greece and to mankind.

Much is there passing strange,  
Nothing surpassing mankind.  
He it is loves to range,  
Over the ocean hoar  
Thorough the surge's roar,  
South winds raging behind.

" So sang his friend Sophocles, and none believed more heartily than Herodotus that there is nought more wonderful than man, with his victories over sea, and earth and sky, the marvels of all the ends of the earth made his, the sea his bond of union with all men, and the very stars linked to the plough of the farmer and the helm of the steersman. 'And speech and wind-swift thought, and all the moods that mould a state, hath he taught himself.' "

T. R. GLOVER, *From Pericles to Philip.*

The prophets and poets—the men with eyes to see—have beheld life as an heroic adventure. Amid the mystery and wonder of the world, man has found himself

" a conscript of an endless quest,  
A long divine adventure without rest."

And the striving, for all its pain and sacrifice, has been his joy. The God-like passion to express himself has called him to daring and dedication, and each prize won has become the vantage-ground for fresh endeavour. The prizes have been many—the joys of home and friendship, the joys of harnessing the forces of the universe to human use, of driving the engine, tilling the soil, riding the horse, sailing the sea. Then there are the joys of discovery and of scientific and historical research, the joys of craftsmanship and creative art. We must add still higher joys: the joys of finding life enlarged into the larger group-life of the country-side, the city, the motherland or the commonwealth of mankind, the joys of comradeship with fellow-adventurers, the joys of following steadfastly the great ideals of

beauty and truth—both the truth of justice and the truth of knowledge—the joy of the Kingdom of God, with its righteousness and peace and joy in the Spirit of Christ. Lastly, as the lure of all our quest, there is the joy of knowing love, the mainspring of life, which, in the immortal phrase that ends Dante's poem,

“moves the sun and the other stars.”

It is the object of this introduction to supply part of the necessary background for the lessons of the year's study—lessons many of which are designed to show the quest as it expressed itself in the works and words of Jesus, and to link His conceptions with the quest as it calls to us to-day, in these pregnant months of the world's life.

Any great man, properly understood, belongs to all succeeding ages. His spirit, his character, is a possession for ever. Supremely is this the case with Jesus Christ. The first disciples knew His life springing up again in their own. It springs up again in our lives to-day, as the true and living way for all our quest. But, if we would understand Jesus as He lives now in London or Leicester or Newcastle, in Washington or Paris or Berlin, we must turn back to the Jesus of Galilee. What is the difference, we want to ask ourselves, between the conditions of life then and now? Can we transport ourselves in imagination from the industrial life of our Western civilisation to the Palestine of nineteen hundred years ago, and gain any hints which will help us to bridge the gulf of centuries and feel that the Jesus of history is the same Jesus whose guidance we are seeking to follow in life's adventure to-day?

Now, in the first place, there are many of the great elements of life in which we find ourselves almost at once at home. Forms and fashions of civilisation shift and empires pass, but the primal needs of men and women, and their essential relations to one another, endure.

Moreover, Jesus Himself was the child of that wonderful Hebrew race, whose great gift to the world lay in the fact that it had developed a spiritual eye, which enabled it more and more to see the nature and character of God. In a series of progressive revelations that came to its seers or prophets, it had come to see that God was not merely a tribal deity fighting for it and favouring it as Chemosh was thought to fight for and favour Moab, but was a God of righteousness; and its great prophets had taught it that this God of righteousness was the one God of the whole earth. Jeremiah declared, as he sat upon the ruins of Jerusalem, that, instead of the old relation with God, broken by the people's sins, a new relation would be established, inscribed not in law-books but in the human heart. The people would



come no more to priest or prophet to learn the character and will of God, but all would know Him, from the least to the greatest (Jer 31. 31-34). Old forms would no longer be needed, even the Ark would be forgotten, for God Himself would cleanse the iniquities of His people and freely pardon. Each man had personal moral responsibility and would please or displease God according to his own conduct. (See Kent, *History of the Hebrew People*, vol. ii., pp. 202-204.)

It is upon this foundation of what is called "monotheism," that is to say, faith in one supreme God of righteousness for the whole earth, that Jesus built, and it has become the imperishable heritage of our humanity. The long series of heroes of faith from Abraham onwards, who slowly won these truths for the world, were great adventurers, again and again staking their all upon the heavenly vision that had dawned in their souls. And the little people, ground down by the oppression of the world-powers, which preserved this faith till it found its universal scope in the message of Christianity, is the greatest monument in history to the indomitable courage of the soul.

But the life of Jesus is readily understandable by us to-day. It was deeply rooted in the religious life of His race, which has now become the common property of mankind. The land He lived in, though only some hundred-and-eighty miles long by fifty broad, is unique for its variety of soil and climate and physical features, and of animal and vegetable life, so that all the world seems to have a part in it. And round the land itself, within sight of the hills above Nazareth, were the great vastnesses of primitive nature—which call men to adventure and longing—the mountain, the desert, the sea and the sky dazzling with stars in the dry Eastern air. His speech and thoughts were racy of the soil, expressed in the broad Syrian dialect of the Northern peasants of Galilee, and drawing unflinching force and freshness from the nature and the simple ways of life around Him; and the least-lettered man can still catch much of their meaning and charm. The story of His life, as written down by His friends, or from their recollections, has the same universal character. It comes to us in the common Greek used by ordinary folk, perhaps the most translatable tongue in which books have ever been written. And, lastly, though His own people stood apart on their hills from the great world around them, and jealously guarded their faith in one supreme God of righteousness for the whole earth against the religious anarchy of paganism, that great world stretching round the Mediterranean Sea to the Atlantic and distant Britain on the one hand, and to the deserts of Syria and Africa on the other, had become for the first time in history, under the organising genius of Rome, a place where men of all



racess and customs could live and work together in peace and become conscious of the common interests and ideals of humanity.

But, side by side with these great common elements that unite the life of to-day with the times of Jesus, we feel that there are profound differences. Our vastly increased command of the forces of nature, our advance in knowledge, our complex industrial system, our international problems, the world of art and of literature that is open to us, these things seem at first sight to remove us from the past ; and we are not sure that even the supreme Life that was lived in Galilee has a message that reaches to our need. Now we must frankly recognise that the face of life has changed in these matters. We do not expect to find the Jesus of Nazareth addressing Himself directly to these modern problems. But what we do look for is an outlook by Him on the corresponding problems of His time, which is so sure and sincere as to prove an inspiration and guide to us now. What, we ask, was His attitude towards knowledge and beauty, towards material possessions and the work by which they are acquired, and towards the claims upon the individual of the wide world of humanity around him ?

*Outlook on knowledge.*—We find Jesus alive to the true meaning of education—refusing self-advertising methods and the imposition of His ideas by authority, bringing His followers to moments of discovery for themselves, choosing ways of fellowship and discipleship as the surest ways for bringing men to truth, and insisting on the supreme need for the childlike and teachable spirit. Since His day, as men have been " poor in spirit," placing their own limited experience in its proper perspective to the vastness of spiritual truth, they have known what it is to possess something of the Kingdom of Heaven ; and as they have been meek and teachable, learning from nature instead of forming their own theories about it, they have entered into possession of the earth, if by possession we mean not the outward ownership, but the understanding of nature and the harnessing of its forces for the service of mankind. Bacon's inductive method, and all the scientific results that have come from pursuing it, are implicit in this last Beatitude.

*Outlook on beauty.*—Jesus, clearly, had a keen sense of the beauty of nature. He felt its wonder and mystery and knew the joys of the open air. As a carpenter, He must have shared the happiness which comes to every true craftsman of making articles fitted to their service and fashioned out of fit materials. The Hebrews achieved much in literature and poetry and song ; but, in obedience to the Law, avoided all representation of living things, and knew little of beauty as expressed in painting and

sculpture. But, as the Art of living includes the principles which should control all the lesser arts of life, Jesus, whose relation both to God and to His fellows was so beautiful and natural, has enriched the art of all the Christian ages with new elements of beauty and truth.

*Outlook on material wealth and industrial conditions.*—The dignity of labour among the Hebrews and the sympathy of Jesus the carpenter with the workers of His time are well-known facts on which there is no need to enlarge. What is less understood is that in choosing Galilee and especially the neighbourhood of Capernaum for the centre of His public ministry, He was going to the busiest part of the most populous district of Palestine. Josephus reckoned the population at three millions, which looks an exaggerated figure; but there were ten or twelve flourishing cities round the Sea of Galilee, and an unusual number of other large towns. One of the cities by the lake, famous for its ship-building and fish-factories, sent 6,000 men to Corinth to work on the canal then being made across the Isthmus, and 30,000 more were sold as slaves. Of Galilee, we are told :—

"Its agriculture and fisheries, wine and oil trade, and other industries, were in the most flourishing condition, being managed with energy and skill by a people who knew well how to use to advantage the resources of their highly favoured country. Its synagogues and public buildings were built often in splendid style and at great expense. Here money was abundant and easily raised either for taxes, heavy tributes, military affairs, or for costly dwellings and palaces. Here all matters pertaining to the synagogical service and to the instruction of children were faithfully attended to, and here were found teachers, learned men, missionaries, poets and patriots of the highest order."—(Rev. SELAH MERRILL, *Galilee in the Time of Christ*, p. 121.)

It is most significant that it was here, where the hum of life was loudest, the mixture of classes greatest, the problems of poverty and wealth most insistent, that the Master spent the crowded months of His ministry, often with scarce a moment that He could call His own. He identified Himself with the lot of the masses. It was among the simpler folk that He found the "faith" which fitted men for the Kingdom of God. They were more receptive, more unselfish than the privileged classes. The rich had the power, and power, then as now, readily degenerated into injustice and oppression. "Hence Jesus, though He refused to interfere directly in social conditions, saw most promise in the poor in lot, as also usually 'poor in spirit.'" (*Christianity in History*, by J. Vernon Bartlet and A. J. Carlyle, p. 14. Macmillan & Co., 1917.) It was they to whom His new vision of God and His ways could come, and this vision would carry in

itself the seed of a new order of life for the world, in which a true growth of humanity would become possible. This higher type of living was the dynamic contribution that He made to social reform.

*Outlook on man's relation to his fellows and to humanity.*—There can be no question here of the close relation of the life of Jesus to our modern problems. God was His Father and our Father in a most real and living meaning, and as a result all men were brothers. He expressed these truths not only in great words and matchless parables, but by making His own personality—His own mind and character and behaviour—a revelation of God's thought and nature and conduct. All the relations of life were to be hallowed by a triumphant filial spirit, such as marked Jesus Himself. And so we find summings-up of the meaning of Christ's life and teaching such as the following:—"Christianity became a great power because it was a great fraternity" (Joshua Rowntree); "The history of the world's social progress, since the days of the apostles, has been largely that of the leavening of human life with the principles of brotherly love inherent in the Christian gospel" (H. Bisseker); "Jesus came to create a universal unit—mankind at one, therefore at one with God. This was His Kingdom of Heaven" (*Christus Futurus*); "Christianity cast among mankind the new great thought of the Kingdom of God, and thereby set before the nations enduring peace as the aim of their history" (Luthardt).

In all these directions, then, we find the life of Jesus is "germinal," like the life of a seed, a thing capable of far-reaching growth and expression, and containing in itself vital principles which would be continually shaping that growth. Baron von Hügel, the broad-minded Roman Catholic theologian, has a richly-phrased sentence on this subject in his great book, *The Mystical Element of Religion*, which deserves close attention:—

"A Person came, and lived and loved, and did and taught, and died and rose again, and lives on by His Power and His Spirit for ever within us and amongst us, so unspeakably rich and yet so simple, so sublime and yet so homely, so divinely above us precisely in being so divinely near—that His character and teaching require, for an ever fuller yet never complete understanding, the varying study, and different experiments and applications, embodiments and unrollings of all the races and civilisations, of all the individual and corporate, the simultaneous and successive experiences of the human race to the end of time."

Professor Percy Gardner, in his suggestive contribution to the *Hibbert Journal Supplement*, 1909, *Jesus or Christ*, points out the mistake of making the human life of Jesus as

recorded in the gospels in any way unreal; but he urges that we in no way transgress reason and history if we connect that life with the outpouring of a fresh tide of spiritual life upon the world, which took form in perpetuating the spirit and obedience of Jesus in the lives of His followers. "He who came to the earth as Jesus has dwelt there to our days as Christ. The Christian consciousness of our day is one with the consciousness which has set apart the followers of Christ from the world since the day when the apostles first realised that, though their Master was hidden from sight, He was with them until the end of the world."

We have an extraordinary instance right at the beginning of Christianity of the way in which that Spirit showed itself able to lead the disciples to a new adventure which went far beyond the practice of Jesus. During His life the offer of the Kingdom is made to the men of the Old Covenant. His immediate mission is to the lost sheep of Israel. He lives strictly on Jewish lines, within the limitations of the Law, in attendance upon the feasts. And yet, within a few years, under the guidance of His Spirit, the fellowship of His followers is wrenched out of its ancient divinely-sanctioned habits and is flung forth to take any shape which the needs of the Gentile world might require. (See paper by Canon Scott Holland in *Jesus or Christ*.) In the face of such a development, which is only one among others in Christian history, can we suppose that the guidance of the Spirit of Jesus will not be able to lead us through the uncharted seas of adventure which are in front of us now? We have our race to run to-day; let us run it with endurance and faith, for Jesus Christ is at the starting-point and He is also with us in the running and with us at the goal.



## Section I.

**The Spirit of Adventure.**

Notes by W. C. BRAITHWAITE, B.A., LL.B.

January 4th.

**I.—THE WONDER OF ADVENTURE.**

Bible Reading : Job 28.

**Keynote of Thought :** " Let not him who seeks cease until he find's, and when he finds he shall wonder ; joyfully wondering he shall reach the Kingdom, and having reached the Kingdom he shall rest."

Saying of Jesus, from the *Oxyrhynchus Papyri*, previously known as a quotation in the writings of Clement of Alexandria from the *Gospel according to the Hebrews*. Harnack accepts it as a substantially authentic saying of Jesus.

**Illustrative Passages and Subjects :**Readings out of George Borrow's *Lavengro*.*Dauber*, by John Masfield.J. Arthur Thomson, *The Wonder of Life* (Melrose, 12s. 6d.), and *Secrets of Animal Life* (Melrose, 7s. 6d.)Hakluyt's *Voyages* (Oxford University Press. 4s. 6d.). Stories of Arctic or Antarctic Adventure.*An Inland Voyage*, R. L. Stevenson.Keats, Sonnet *On First Looking into Chapman's Homer*.**Suggested Hymns :** 258, 259, 296.**Aim of the Lesson.**—To see the wonder of Life.**Notes on the Lesson.**

This chapter in the Book of Job is generally regarded as a poem by itself, as it is not in any close connection with the preceding or succeeding arguments. It may have begun with the refrain found in verses 12 and 20, " where shall wisdom be found, and where is the place of understanding ? " Wisdom is the loftiest form of living. Where is it to be found ? Precious metals man may win as the prize of the desperate venture of mining,

but wisdom, priceless beyond rubies, is hidden from the falcon's eye or the lion's foot. All man's restless quest fails to attain it, the great deep does not possess it: only the rumour of it has reached death and the underworld: God and no other is its discoverer: at the time of creation He searched out and established Wisdom, realising it in the universe which He fashioned: and unto man He said, "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding."

This fine poem shows us abundantly the wonder and lure of the quest after truth, though its conclusion is too briefly worded to satisfy us to-day. Cf. Proverbs 1. 7 and 9. 10, which speak of the "fear of the Lord" as the beginning of wisdom, and the Master's words, "Seek and ye shall find." But it is the wonder of the adventure which we need to consider to-day. We all feel it, with every fresh vision that we see, and every fresh purpose that we form. *What makes this wonder?* Consider the following points:

- (1) The wonder of going forth into the unknown that belongs to the adventure itself.
- (2) The joy of finding fresh avenues for self-expression.
- (3) The fresh delight of new experiences: "Let (knowledge) be thoroughly familiar and it is dead. The wonder is gone from it and all the fine colour which it had when first we drew it up out of the infinite sea." (RUSKIN.)
- (4) The joy of entering into possession of a larger life.
- (5) The mystic wonder of unity with the Eternal Being. "Out of one of these clouds [of nebulae] we men came, or rather, I put it to myself, the stuff which I use for an earthly body came thence. There I see life enormous, majestic, matching Him whom it reflects, a part of the great image that embraces us; but it is life in our earthly rank, ranged with our life here, to which my ship of life is anchored. Not there, in any earthy, starry world, nor here, is the Avalon of our souls; but through the hidden opening into some wider sea beyond this radiant veil of clouds and worlds of clouds."—*A Modern Mystic's Way*.

Illustrate, from the experience and reading of members of the class, how this wonder attaches to, for example, a mountain climb, a sea voyage, foreign travel, scientific or historical research, the higher forms of fellowship and social service, the venture of faith and the search after truth.

What did Wordsworth mean when he wrote:

"And in the meadows and the lowly grounds  
Was all the sweetness of a common dawn—  
Dews, vapours and the melody of birds,  
And labourers going forth to till the fields.  
Ah, need I say, dear friend, that to the brim  
My heart was full?"



How can we bring some taste of this wonder into our common life to-day ? May life be a continual finding of fresh truth and beauty and love ?

Are the following great words in the *Book of Wisdom* true ?

" From generation to generation, passing into holy souls,  
Wisdom maketh men friends of God and prophets,  
For nothing doth God love save him that dwelleth with wisdom.  
*Wisdom 8. 27, 28.*

Consider, in conclusion, the wonder and joy of Jesus in the sense of His Father's love to those who came to Him as little children : Matt. 11. 25-30.

January 11th.

## II.—THE SPIRIT OF THE ADVENTURER: DEDICATION.

Bible Readings : Isaiah 6. 1-8 ; Jeremiah 1. 4-10.

Keynote of Thought : "Cast yourself absolutely upon God ; see Him as the most substantial fact in the universe : know Him in your heart of hearts as your own Father, partake of His life and His love, and you can attempt the Christian life with all that it demands."

—HENRY T. HODGKIN, *Lay Religion*, pp. 210, 211.

Illustrative Passages and Subjects :

*St. Paul* : "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21. 13.

*William Tindale*, the translator of the Bible into English : "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest."

*William Lloyd Garrison*, the champion of the slaves : "I have determined to know nothing among men but Jesus Christ and Him crucified, and to-day I see Him crucified in the person of the slave."

*Wordsworth*, *Prelude*, IV., 308-338.

*William Blake* :

"Bring me my bow of burning gold !  
Bring me my arrows of desire !  
Bring me my spear ! O clouds, unfold !  
Bring me my chariot of fire !

"I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land."

*Lives of St. Francis, Crossley, Catherine Booth, Paton, Fra Angelica.*

*The Holy Grail.*

*Essays on Vocation.* Basil Mathews and others (Oxford University Press, 3s. 6d. net).

Suggested Hymns : 231, 24, 94.

Aim of the Lesson.—Is Life's adventure worth while without dedication ?

### Notes on the Lesson.

*Isaiah's Call.* Uzziah died 740 B.C. Isaiah's dedication sprang from his vision of God in His holiness in sharp contrast with his own sense of sin in himself and in Israel. It is a fine touch that makes the man of eloquent speech feel that his own sin is that he is a man of unclean lips. The fire of God consumes

away his sin, coming to his innermost self direct from the heavenly hearth. He can now hear the call of the Lord and dedicates himself to it. And he becomes aware that the same process needs to go forward in the nation. If they will not be cleansed and dedicated, and turn away from the day of God's visitation, their spiritual faculties will be deadened and atrophied, for if we are not helped by the vision of Truth, we are hardened.

*Jeremiah's Call.* This is to be dated more than a century later, B.C. 627. Jeremiah's lot was "to fling himself directly against the ardent patriotism of his generation, in behalf of the righteousness that is above all consideration of country." All his strength is from God. Jehovah commissions and sets him apart. He will be with him to deliver. He inspires him with wisdom. He will watch over His word to perform it (verse 11), in other words, God Himself will be working to the same end.

The tiny kingdoms of Israel and Judah were tossed about at the mercy of the great world-powers round them—Egypt, Assyria, and afterwards Babylonia. The difficult path of knowing and doing the Divine will was for them as for us the only way of safety and service.

*Dedication.* What do we mean by it? Consider such phrases as the following: "Harnessing our powers to a great purpose"; "Surrendering our wills to a higher will"; "Giving ourselves to the work called for"; "Mortifying the lower and vivifying the higher parts of our nature"; "Living a God-centred instead of a self-centred life"; "Theirs not to reason why, theirs but to do and die"; "Being devoted to a sacred purpose with solemn rites." Which of these is the most adequate?

*Illustrations of Dedication:* These should be furnished by the class.

#### Questions for the Class :

- (1) Why do stories of heroic deeds appeal to children?
- (2) What do we mean by a vocation?
- (3) Should all of our work be a vocation?
- (4) Is the best work done for a reward in money?
- (5) What other prizes are there to win in life?
- (6) Which of these other prizes do you think the highest?

Consider the following :

"Much of the best work of the world has no price, and evades altogether the economic calculus. . . . Some of the work done in science, literature and art has a pecuniary motive, another, and a higher part, has its chief motive in the desire of fame, but the highest work of all has scarcely any other motive than the love of the work and the wish to do good to the world."—ALFRED MARSHALL, *Principles of Economics*, bk. i., chap. vi.

"The true metal of a golden deed is self-devotion, the spirit that gives itself for others, the temper that for the sake of religion, of country, of duty, of kindred, nay, of pity even to a stranger, will dare all things, risk all things, endure all things."—C. M. YONGE, *A Book of Golden Deeds*.

"The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God."—Bishop WESTCOTT.

"It is not by mere machinery that our cities are to be purged, our waste places made glad, and our social life redeemed. The world needs above all else the man who will conceive of Christianity as a heroic adventure."—*Spectator*, December 1st, 1900.

The heroic type of life is to be reached out after by all. Jesus teaches us that it is no longer for the mountain-peaks of humanity alone; it is equally for the beaten ways of common life, for the home and the market-place. We have many such heroes about us, the witnesses for unpopular truth, the heralds of higher ways of life, the champions of the helpless and oppressed, the many who bear with joy the cross of suffering, or of self-sacrificing ministry for others, the noble order of knighthood of those who think no hope forlorn where Christ is Leader, no service too great for the Truth. Such men and women have most commonly grown to their full worth through a discipline of self-restraint and strenuous endeavour, their personalities have been achieved little by little. The heroic character results from the doing nobly of many little deeds so that the great deed is done naturally, inevitably, almost unconsciously. There is infinite significance in every little choice we make, for the choice—the dedication—will in measure make or mar character. Character is formed by the long series of these choices; there is nothing wonderful about the processes, though the result is so great.

January 18th.

### III.—THE SPIRIT OF THE ADVENTURER: DARING.

Bible Readings : Numbers 13. 1-3, 17-20, 25-35 ; 14. 6-10.

Keynote of Thought : The joy of adventure.

Illustrative Passages and Subjects :

The Demand for Adventure, Chap. IV. of *Lay Religion*, by Henry T. Hodgkin. (Swarthmore Press, 3s. 6d.)

*Invictus*, by W. E. Henley.

A talk on some great Adventurer : e.g., Columbus, Wm. Penn, Francis of Assisi, Livingstone, Faraday, Charles Darwin, Clive, Sir Francis Drake, Capt. Scott.

Browning, *Asolando*.

John Masefield, *The City of God*.

Readings from *Drake*, by Alfred Noyes.

Suggested Hymns : 120, 20, 53.

Aim of the Lesson.—To learn to dare as men of faith.

#### Notes on the Lesson.

*Scripture passages* : This old Hebrew tale contrasts strongly the dauntlessness of Caleb, confident in the strength of Jehovah, with the fear of the other spies. (In the oldest form of the story, the name of Joshua does not seem to have been included). Daring springing out of sublime faith, is the keynote of the story.

Let the class give other instances of Bible heroes who show this union of courage and faith.

Questions for consideration :

THE MORAL INFLUENCE OF COURAGE.

*Illustrations* :

(1) Acts 8. 1. When a great persecution fell on the Church after the death of Stephen, they were all scattered abroad "except the apostles."

(2) Acts 27. 22-26. Paul, at the height of the storm, never lost heart, and by his words gave courage to the crew.

(3) When the Northmen overran Wessex in A.D. 878, the Anglo-Saxon Chronicle tells us, "They drove many of the people over-sea, and of the rest the most part they conquered and made to submit to them, save the King Alfred," four words very powerful in their plain simplicity. As an Anglo-Saxon poem (*The Battle of Maldon*) says :

"Mind must the firmer be,  
Heart the keener,  
Mood the more,  
As our strength lessens."



Instances of this courage during the last few years.

The supreme courage of Jesus : see Mark 10. 32-34, Luke 9. 51. " There was nothing accidental about His death. He set His face steadfastly on the road which led to it. Others had conquered by the exercise of force : He was the first to set Himself to conquer by weakness, patience, non-resistance. And the natural and inevitable consummation of this new method of conquest was Death. At the end of the avenue stood a cross, and the Saviour of men walked up to it as if it had been a crown."

Professor W. Sanday, *Outlines of the Life of Christ*.

*The springs of courage in greatheartedness, dedication and faith.* The word " courage " means what belongs to a heart (Latin, *cor*). A great heart does not mean self-sufficiency : Great-Heart, in the second part of *Pilgrim's Progress*, says after he has slain the giant Maul, " It is my duty to mistrust my own ability, that I may have reliance on Him who is stronger than all."

Dedication we have considered in the last lesson.

Faith is the inspirer of some of the highest forms of courage, as we see from Hebrews 11. It is having " the heart to make a venture " (J. H. Newman).

*Need of daring in life to-day.* Courage is not only a military virtue.

" The difficulty of undoing the slave-trade [by the Arabs in Africa] lay in this—that the slave caravan was at present the only outlet for energy, the one jet of active motion, that ever shook the stagnation of that blind African land ; and into it therefore and into its service poured all that was vigorous and alert in Africa. You could do nothing to undermine the attractive force of the slave trade unless you could divert this excellent material into some new channel. We have got to lift this civilised life of peace up to a level at which the chivalrous ardour of the moral spirit, longing for some high task to be given it for which it would dare to lose all but honour, will be given its perfect freedom and its noblest hope. Is it because our Christianity is so shrunk, so mean, so comfortable, and so unheroic a thing that we have failed in our endeavours ? "—CANON SCOTT HOLLAND, *Sermon on The Redemption of War*.

The need of taking risks for truth if we are to win a way for it in the world. The " safe " man who hid his talent in the ground. Paul, who counted all things but dross that he might win Christ.

The tasks of the hour demand adventure and courage and sacrifice, if they are to be achieved. Christianity is not an easy thing, a recipe for personal salvation merely, it is an heroic adventure of faith.



## Section II.

# The Search for Truth.

### INTRODUCTION

BY G. CURRIE MARTIN, M.A., B.D.

For three weeks we have been considering life under the aspect of an adventure, and trying to discover the spirit of the successful adventurer. For the remainder of the year we are to be led to think of ourselves as adventurers engaged on the three-fold quest of Truth, Beauty and Goodness. The idea is no new one. All through the centuries men have thus regarded life. In old days Abraham went out "not knowing whither he went," and the author of the Epistle to the Hebrews rightly recognises in this attitude an adventure of faith. Buddha called his followers to tread the eightfold-path—the way of renunciation and life. The finest thought and action of the Middle Ages was inspired by the vision of the Holy Grail, the story told by Malory, and in our own day, with modern meanings, by Tennyson. "The Child of Christian Romance," it has been well said, "whets his power to do with his power to see. He desires above all else to live an effective life, that is to say, to leave a permanent mark for good on Society."\*

In Spenser's *Faerie Queene* we have another wonderful illustration. The poet fills his canvas with figures of knights in armour doing great deeds of valour and deliverance, but his purpose is to paint life's great adventures in the agelong quest for goodness, purity, beauty and truth. Of Honour, for example, he writes :

"In woods, in waves, in warres she wonts to dwell,  
And will be found with peril and with pain ;  
Nor can the man that moulds in idle cell  
Unto her happy mansion attaine :  
Before her gate high God did sweate ordain,  
And wakeful watches ever to abide."†

A better-known example is the *Pilgrim's Progress*, which is an allegory of the great adventure of the Christian life.

In our own day we have had the most wonderful proofs of how that spirit abides in the hearts of men. Give them an ideal, and no sacrifice is too great to make on its behalf. President

\* C. H. Brent : *Adventure for God*. (Longmans, 3s. 6d.)

† *Faerie Queene*, II., 41.

Wilson, in 1915, addressed words to the American nation which have awakened an echo far beyond the shores of that continent, and express in noble words part at least of the purpose of these lessons. "We live in our visions, we live in the things that we see. We live and the hope abounds in us as we live in the things that we purpose. Let us renew our devotion to daily duty, and to those ideals which keep a nation young, keep it noble, keep it rich in enterprise and achievement; make it lead the nations of the world in those things which make for hope and the benefit of mankind."

To the more careful consideration of one of these adventures we have now to turn, namely, the Quest for Truth. It is one of the most important with which the mind of man can concern itself, for if there be no truth to find then is all life a mockery. There have been those who have declared this to be the real state of affairs. The Hebrew writer of the book of Ecclesiastes had certain moods in which this seemed the only solution, or rather, lack of solution, of life's problems. "We put out our arms to embrace everything, but we only clasp the wind." That is the burden of his cry. Without some other message this breeds either recklessness or inaction—it is the sure forerunner of fatalism. This is seen clearly in the familiar verses of Omar Khayyam:

"Myself when young did eagerly frequent  
 Doctor and Saint, and heard great Argument  
 About it and about; but evermore  
 Came out by the same Door as in I went.  
 With them the Seed of Wisdom did I sow,  
 And with my own hand labour'd it to grow;  
 And this was all the Harvest that I reap'd—  
 'I came like Water, and like Wind I go.'"

Truth has to be sought with a firm belief that it can be found. This is the strange and certain thing about the search, that we must be convinced it is a real one before we set out upon it. If Lord Bacon was right in his estimate of Pilate then the Roman governor could never have found truth in that mood. "'What is Truth?' said jesting Pilate," the famous essay begins, "and would not stay for an answer." We must be patient and courageous, if we mean to satisfy our souls in that search. The world

"means intensely and means good,  
 To find its meaning is our meat and drink,"

cries one of Browning's characters, and some like conviction is the only safe starting-point in our quest. Life is neither meaningless nor a mocking show, it is a great revelation, and we are destined to discover its secret, if we are only faithful.

But what do we mean by truth? Do we think of it as one definite answer to a riddle? Is it a problem of which there is only one solution, like that on a chess-board? Or is it like a translation of a poem from one language into another, of which there may be many correct versions, each one of which approximates more or less perfectly to the original? Truth is surely of the latter order. It is a living reality, and no one aspect of it gives the whole. Because it lives it develops. This is what renders the search so inspiring and so quickening a process. Any ready-made and firmly-assured answer to the question we may at once distrust. If a man promises to teach us the truth at one or at a hundred sittings we may distrust both his understanding of the problem and his proposed solution. Whatever it is, truth is not a system to be taught; it is a life to be lived.

This great discovery was made by one man in Athens about 2,500 years ago. He was a working man. His father was a sculptor and his mother a skilled midwife, with a large practice. He knew the ways of poverty, and remained a poor man all his life. He was hardy, able to endure exposure, toil and danger better than most of his contemporaries. He was full of courage and self-forgotten, for we have the story of how he saved one of his friends from death on the field of battle. He was intensely patriotic, loving his native city with a passion of devotion to an extent that made his friends twit him often for his ignorance of all that lay beyond its bounds. He was not of prepossessing appearance. He was a short, stumpy man, with prominent, widely-set eyes, a broad nose and rotund figure. He made a splendid comic figure for the stage, and one of the most famous comedies of his day had him for its hero. He was quite ready to laugh at his own grotesque appearance, and humourously claimed for it special beauty, as possessing eyes of wider vision, and a nose that could extract more than ordinary fragrance from the sweet scents the world afforded.

This man possessed two insatiable appetites—the one for truth and the other for friendship. He sought eagerly for the former by attending the lectures and discussions of the professional teachers of his day, men who were ready to train men for any profession, or to teach them the art of life for a fee. Sometimes Socrates' poverty would not admit of his taking "advanced courses," and then the teachers said it was not their fault if he did not learn. But Socrates quickly became suspicious of such a system, and that for two reasons. First, it did not seem to him that the highest truth should be bought and sold, and secondly, he did not believe that men and women were mere passive vessels into which the living water of truth could be poured, and that it should depend on the capacity of the vessel

as to how much one could hold ! He desired to ask questions, to examine the grounds for statements, and to make quite sure of the terms employed. This men found to be revolutionary and upsetting. His doctrine that " an unexamined life was not worth living " was distinctly unpopular. Truth, he felt, could be best ascertained by the method of question and answer and by mutual discussion among earnest and sincere men. Truth might be a shy quarry, but it was there to be hunted down, if the hunters were only patient and persistent, and prepared to pick up the scent again when they found themselves on a false trail. It needs no elaboration to prove how much there is in common between the methods of Socrates and those of our Adult Schools.

But his was a method that gave short shrift to pride and prejudice ; shallow and conceited souls, therefore, soon became his enemies, but the keen youth of democratic Athens crowded round the little man, and learned to love him. He had a genius for friendship, and many of the young men came to worship him as a hero. It was a fortunate hour for new experiments. Athens was awakening to new social ideals. As Dr. Glover said recently, " Nobles she had known before, but Democracy had abolished surnames ; there were no Alcmaeonids or Cavendishes, but William was known as son of John, and Pericles as son of Xanthippes." Socrates was hail-fellow-well-met with them all. Now, while many of these young gentlemen turned out a credit to their tutor there were some who did not, and the pranks and mistaken policies of the latter made further excuses for the enemies of Socrates to arraign him before his fellow-citizens. Charges of corrupting the youth, doing despite to the State religion, and introducing novel ideas into theology were made against him—just the sort of charges that have always aroused popular prejudice—and he was condemned to death.

The story of the trial is one of the most touching in history, as the prisoner's defence is one of the most heroic—indeed, it turns into an accusation of his judges in the magnificence of his appeal to them to do justly and to see that his children are brought up in obedience to the laws, and punished if they neglect their duty. Then we have the wonderful story of his last days in prison, more like a triumph than an execution, and his last intimate talks with his disciples on the deepest things in life.

This man, anyhow, believed so much in truth that he died for it, and felt that life would have been unworthy had it been purchased at the price of disloyalty. We may well apply to him the eloquent words of one of his recent French interpreters : " Great, with a greatness one is tempted to regard as almost superhuman, was the persevering energy with which this man



followed his rôle of calling forth what was in man. For more than thirty years one can follow him as he wanders about the streets, squares and gardens of Athens, buttonholing, like an elder brother, his fellow-citizens and foreigners, in order to induce them to talk about the beautiful and the good ; as he visits politicians, poets and artists, with the sole purpose of awakening within them the idea of true wisdom ; as he enters the shops to prove to tradesmen that the soul is of more worth than the body ; as he penetrates everywhere in the hope of finding some opportunity of sowing on good soil a seed that will purify the heart in which it takes root. Nothing can ever divorce or turn him aside from his task—not the dreams of earthly honour nor the trials incidental to poverty—not the fear of enemies, whom, in growing numbers, this teaching created round him. The fear of death had no hold on his soul, and when he was led before the tribunal of his fellow-citizens he placed them in a dilemma reminiscent of the early Christian martyrs. ' Friends,' said he, ' if you were to say to me, Socrates, this time we will not listen to Anytus : we will let you go ; but on this condition, that you cease from carrying on this search of yours, and from philosophy ; if you are found following these pursuits again, you shall die.' I say, if you offered to let me go on these terms, I should reply : ' Athenians, I hold you in the highest regard and love ; but I will obey God rather than you : and as long as I have breath and strength I will not cease from philosophy, and from exhorting you, and declaring the truth to every one of you whom I meet, saying, as I am wont, My excellent friend, you are a citizen of Athens, a city which is very great and very famous for wisdom and power of mind ; are you not ashamed of caring so much for the making of money, and for reputation and for honour ? Will you not think or care about wisdom, and truth and the perfection of your soul ? And if he disputes my words, and says that he does care about these things, I shall not forthwith release him and go away ; I shall question him and cross-examine him and test him ; and if I think that he has not virtue, though he says that he has, I shall reproach him for setting the lower value on the most important things, and a higher value on those that are of less account. This I shall do to everyone whom I meet, young or old, citizen or stranger ; but more especially to the citizens, for they are more nearly akin to me. For, know well, God has commanded me to do so. And I think that no better piece of fortune has ever befallen you in Athens than my service to God. For I spend my whole life in going about and persuading you all to give your first and chiefest care to the perfection of your souls, and not till you have done that to think of your bodies or your wealth : and telling you that virtue does

not come from wealth, but that wealth and every other good thing which men have, whether in public or in private, comes from virtue. If, then, I corrupt the youth by this teaching, the mischief is great, but if any man says that I teach anything else, he speaks falsely. And, therefore, Athenians, I say, either listen to Anytus, or do not listen to him; either acquit me or do not acquit me; but be sure that I shall not alter my way of life; no, not if I have to die for it many times.' Never, assuredly, has any human soul stood on its defence with so much strength and such noble disdain of brutal onslaughts made to overthrow it: never has the human will gained so great a victory."

We have made this long quotation because it puts so well the leading characteristics of the man we are seeking to understand, and because it contains one of the most significant of his utterances. To him the quest of truth was the work of God, and he did not hesitate to say that over and over again he was conscious of the Divine hand upon him in restraint and warning, when he was tempted to forsake the path.

For Socrates the search for truth meant, in the first place, a clear appreciation of the problems men were seeking to solve. He would permit no slipshod use of language. Words can easily deceive as well as aid in our enterprise, and we must have a clear apprehension of one another's meaning. One of the greatest services he rendered to humanity was his insistence on the value of definitions. Instances and analogies did not suffice. Let us know that not only so-and-so is a brave man, but what we mean by the term "courage." Secondly, he sought to deliver men from the thralldom of mere opinion. We have all our opinions about everything, from methods of cookery and house cleaning to politics and religion. But on what are they based: prejudice, authority, self-will, experience, or experiment? Only when we can show that they have a reasonable foundation can they become real knowledge. Thirdly, Socrates tried to unify truth. He felt that every aspect of it must be rooted in reality. Truth, beauty and goodness, for example, were not isolated, but had a common source, and this source was what we term God. The knowledge of good was to him the solution of all problems. It is only ignorance that keeps men evil. Hence his famous paradox, "Virtue is knowledge." In this he approached the Hebrew doctrine of wisdom. Wisdom was more a moral than an intellectual virtue. Really to know truth carries with it the obligation to obey truth. True knowledge means true morality. It is easy for us to criticise this view as one-sided and imperfect, but it was a wonderful stimulus to philosophy and ethics, and it has its resemblance to the highest of all teaching—"to know God is eternal life."



Men are often tempted to lay stress on one side only of the method of Socrates, that by which he discovered men's ignorance. "His initial method," says Mr. Forbes, was "a stripping of the interlocutor of his mental armour wherein he trusted, and reduction of him to defenceless embarrassment." But this was only the beginning. He destroyed in order that he might build up on a new and sounder foundation, or, more correctly, help men to rear a new structure for themselves. According to Socrates every man must work out his own salvation. Life is a great school, in which we are all seekers, and every fresh illumination gives fresh power for helpful service. Knowledge leads to likeness—we become like that which we contemplate, and can in turn produce the same effect. So says Socrates in a very beautiful passage of the *Symposium*: "Suppose it were permitted to one to behold the beautiful itself, clear and pure and unalloyed—the divine beauty as it really is in its simplicity—do you think it would be an ignoble life that one should gaze thereon and ever contemplate that beauty and hold communion therewith? Do you not rather believe that in this communion only will it be possible for a man, beholding the beautiful with the organ by which alone it can be seen, to beget, not images of virtue, but realities, for that which he embraces is not an image but the truth, and having begotten and nourished true virtue, to become the friend of God and attained to immortality, if ever mortal has attained?" (It is worth while comparing this passage with that in the *Book of Wisdom* 7. 22—8. 1.)

Socrates frequently assures us that Beauty and Goodness are in essence one, and so the three great quests on which we are entering were by him declared to reach one goal, and that because they were one in origin.

Is this a poor faith or a small attainment? Do we not owe much to a teacher who brings us such an assurance, even if the path we tread may not be his, nor the methods that we pursue those that he followed?

In order to study Socrates for ourselves we must turn in the main to the writings of two of his pupils, Plato and Xenophon, and the works most important for our purpose are to be found in two volumes of *Everyman* library (Nos. 456 and 457). When we have made ourselves somewhat familiar with their contents we can better turn to books that deal with his life and teaching, such as that by J. T. Forbes: *Socrates in The World's Epoch-Makers* (T. and T. Clark. 4s.), or R. Nicol Cross: *Socrates, the Man and his Mission* (Methuen. 6s. net.). We must remember that he himself wrote nothing and that it is impossible to sift out his words quite certainly from the thoughts and ideas of those who report them, but we know enough to be sure that Socrates was

one of the greatest Adventurers for Truth the world has ever seen, and to find in him a great mental, moral and spiritual stimulus for our own adventure. This will fully employ all our powers, not of mind alone, but of heart, will and action. The harmony which the fulness of truth demands is a harmony of our whole being. That is the explanation of the great saying of Jesus, "I am the Truth." Truth is only to be discovered when it is found in a person obedient to it, and actuated and controlled by its principles. It is this harmony to which the whole series of this year's lessons leads.

The first stage of the quest is contained in the present section. Our minds must first be awakened and alert. We are thinking beings. It is not being loyal to our manhood and womanhood to accept statements on mere authority, or to repeat our ill-founded opinions about all sorts of things, as if they sufficed for argument. Socrates fought one doctrine prevalent in his day that "man was the measure of all things," by which its supporters meant that "my" view of truth was right *for me*, while "yours" might be right *for you*. This can only lead to wholesale scepticism and fruitless effort. In religion it is the heresy that George Eliot puts into the mouth of Savonarola: "Take care, father," says Romola to the great churchman, "lest your enemies have some reason when they say, that in your visions of what will further God's kingdom you see only what will strengthen your own party." "And that is true!" said Savonarola, "The cause of my party is the cause of God's kingdom!" "I do not believe it," said Romola, her whole frame shaken with passionate repugnance, "God's kingdom is something wider—else, let me stand outside it with the beings that I love."

Professor Arthur Thomson has recently reminded us that the facts of life as remodelled by the student in his laboratory give us "more than a hint that we should cultivate in our pilgrimage the adventurous mood, for if it be true that a man is just as old as his arteries, it is also true that he is as young as his mind is."\* If this series of lessons affords us hints how to keep our minds young it will have rendered us immense service, for we shall then be more in the attitude to which God can make His greatest revelations, Who often is compelled to hide the secrets of His wisdom "from the wise and prudent and reveal them unto babes."

[In addition to the *Everyman* series of Socratic dialogues, works of Plato and Xenophon on Socrates will be found in Cassell's *National Library* and in *The Golden Treasury* series published by Macmillan, while the great translation of Plato by Benjamin Jowett, in five volumes, with its illuminating introduction, may be consulted in most libraries.]

\* *Secrets of Animal Life*, a charming and suggestive volume.

## THE SEARCH FOR TRUTH.

NOTES BY G. CURRIE MARTIN, M.A., B.D.,  
A. S. LE MARE, B.A., and FRANK W. METCALFE.

### A.—THE AWAKENING MIND.

January 25th.

#### I.—THE CALL OF THE UNIVERSE.

Bible References : Job 39.

Other References :

- Anthropology*. R. R. Marett. (Williams and Norgate, 2s.)
- F. G. Frazer : *Folk-lore of the Old Testament*, 3 vols. (in a reference library).
- The Wonder of Life*, by J. A. Thomson. (Melrose 12s. 6d.)
- H. Drummond : *The Ascent of Man*.
- Fairy Tales* by Hans Andersen, Grimm, and the collections by Andrew Lang.
- Æsop's Fables*. *Uncle Remus : Tales of Brer Rabbit*.

Allied Subjects :

- The Story of Primitive Man.
- The Beginnings of Science.
- Child Study.
- The Meaning of Fairy Tales.
- Kingsley's *Heroes* and Hawthorne's *Tanglewood Tales*.
- Children's Sayings.
- Myths and Legends of Japan*. F. H. Davis. (Harrap & Co., 12s. 6d. net).

Keynote of Thought :

"Only That which made us meant us to be mightier by and by,  
Set the sphere of all the boundless Heavens within the human  
eye,  
Sent the shadow of Himself, the boundless, thro' the human  
soul ;  
Boundless inward in the atom, boundless outward in the  
whole."—TENNYSON.

Suggested Hymns : 264, 258, 259.

Aim of the Lesson : To see how the world of material and living things stimulates the spirit of enquiry in man.

### Notes on the Lesson.

It is not particularly easy to find a passage in Hebrew literature which illustrates the aim of this lesson. Awe before the majesty of God developing into a deep sense of His ultimate justice was the more natural tendency of the Jewish mind, and we should turn instinctively to Greek literature for early evidence of the spirit of enquiry in man. The 38th and 39th chapters of the Book of Job, however, manifest something of the wonder evoked by the world of material and living things, and there is an interesting parallel passage in the Book of Amos. "It is he that buildeth his chambers in the heavens, and hath founded his vault upon the earth; he that calleth for the waters of the sea and poureth them out upon the face of the earth, the Lord is his name." (Amos 9. 6.)

The 39th chapter of Job occurs in the speeches of Jahweh, that section of the book wherein the author seeks an answer to the complaint of his hero that he is suffering arbitrary tortures inflicted by an immoral governor of the universe. The reply consists of an appeal to the omnipotence of the Creator displayed in the marvels of the animal world: if man is incompetent to explain these mysteries how shall he essay to indict the moral government of the universe?

The Book of Job does not represent the earliest stages of man's first wonder at the world but a later and more reflective stage of thought.

Man's earliest thought about his surroundings was probably religious, concerned with the friendly and unfriendly powers which seemed to encompass his life; and there is strong evidence for believing that in the beginnings of religion man everywhere directed his thought and worship towards the great powers of Nature.

The Great Nature Worship is concerned with Sun, Moon, Rain and Thunderstorm, and distinguished from the Lesser Nature Worship which is directed to sacred fountains, groves and trees. In his savage state man is almost entirely dependent upon the great powers of nature, the sun which warms him, frost which chills him and destroys many forms of food, and rain which renders the earth fertile. All these things are mysterious, may be friendly or otherwise, and seem to be persons like himself. Primitive man therefore tries, at first, to propitiate and, later on, to comprehend them.

Early man soon began to clothe his first ideas of the world with words, and to fashion explanations of the mysteries which surrounded him in the shape of *Myths* and *Beast Fables*.

In myths, stories of the doings of semi-divine persons are



told to explain the familiar but perplexing facts of nature. A good example is the myth of Ceres, the Earth-mother, blighting the ground during the six months of winter, because her daughter, the beautiful Proserpine, had been snatched away into Hades by Pluto. Beast-fables recall the time when man felt no deep gulf dividing him from the lower animals, when foxes, wolves and asses spoke and behaved to him and to one another very much as his fellow men did. (*Cf. Æsop's Fables*).

What we have outlined as the history of the awakening mind in tribes and races we can also trace in counterpart in the opening mind of the child.

A little child imputes personality to all the objects which surround it ; \* it is angry with its toys when they seem intractable and scolds or breaks them when they refuse to do its will. A child has great power of imagination, the offspring of wonder, and makes a doll of a rag and stick, a motor-car of a box, and a tiger-infested jungle of a bit of shrubbery. A little later on the growing child begins to ask those questions which are often so puzzling to older people, in whom familiarity with the world has bred contempt for its wonders. "Where do the stars go to in the day-time?" "How did God manage to plant all the grass?"

It has been well said by Robert Keable,† "A child's heart is set on God, for fairies and wonders and adventures all belong to God. A child quests things for the sake of the joy of them and their romance. He would really like the moon to play with, and he will play with it in imagination."‡ It is a sad day for the grown man or woman when imagination fails to respond to the outward stimulus. *Alice in Wonderland* or *Brer Rabbit* should not lose their appeal to us as we grow older, though they may be regarded differently than in our childhood. There is somewhere a story of Tennyson's disgust at a little girl who objected to the term "fairy-rings" given by the poet, and gave a scientific explanation of the origin and nature of fungi. True knowledge is good, but it is sad when the purchase-price must be the loss of wonder. It is infinitely better to retain the spirit of Wordsworth :

" My heart leaps up when I behold  
A rainbow in the sky,  
So was it when I was a boy,  
So is it now I am a man,  
So let it be when I grow old  
Or let me die ! "

\* As this proof is being corrected, Baby three-year-old remarks :  
" Baby Gee-gee don't like me ! "

† *Standing By*, p. 76.

‡ *Cf.* Alfred Noyes' poem, "The Forest of Wild Thyme," or Francis Thompson's poem, "Little Jesus."



Two forces may serve to keep wonder alive in us—a love of poetry and a love of nature. Mr. Watts Dunton, in his fine essay on *The Renaissance of Wonder in Poetry* (Chambers' *Encyclopædia of English Literature*, Vol. III.) shows us the power of the former in the beginning of the nineteenth century, and how our poets kept alive in us the holy flame. Similarly, true science renders a similar service, for the deeper we go into the mysteries of Nature the more our sense of wonder grows. In an interesting passage of an early Christian writer he links together a saying of Plato, "The beginning of knowledge is wondering at things," with a saying attributed to Jesus, "Wonder at the things before you." Thus the two strains of teaching, Greek and Hebrew, unite—and the Divine spirit declares to us that wonder is a sure avenue whereby to reach God. How better could He lead us to Himself than by this inborn urge to find the truth?

**Questions:**

- (1) How can we best revive this spirit of wonder in ourselves?
- (2) What bearing have the words "Except ye become as little children" on the spirit of wonder and search?

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Note: The Central Library for Students, 20, Tavistock Square, London, W.C., will loan books on Plato and Socrates, for cost of carriage only. Apply to the Librarian.

February 1st.

## II.—WHY ?

Bible References : Job 38. 12-24 ; Genesis 11. 1-9.

Other References :

Arabella Buckley : *Fairyland of Science*.  
 Charles Kingsley : *Madame How and Lady Why*.  
 J. Arthur Thomson : *The Wonder of Life*.  
 J. F. Ferrier : *Lectures on Greek Philosophy*.  
 C. C. J. Webb : *History of Philosophy*.  
 Longfellow : *Fifteenth Birthday of Agassiz*.

Allied Subjects :

Browning's *Paracelsus*.  
 Astrology and Astronomy, or False Science and True.  
 Confucius and his Teaching.  
 The Story of an Old Play.  
 Ben Jonson : *The Alchemist*.  
 Marlowe : *Doctor Faustus*; or Greene : *Friar Bacon and Friar Bungay*.  
 The Life and Teaching of Lucretius (see also Tennyson's poem by that name).

Keynote of Thought :

"In contemplation of created things,  
 By steps we may ascend to God."—MILTON.

Suggested Hymns : 62, 71, 67.

Aim of the Lesson : To realise that the mind of man seeks for an explanation of the world around him

### Notes on the Lesson.

The passages from Job 38. and Genesis 11. 1-9 suggest to us that man soon passes on from the childlike stage of Wonder to the more mature one of Reason. The chapter in the Book of Job is full of questionings regarding the physical wonders of the world and the passage in Genesis attempts to find a solution for the puzzling variety of tongues spoken by different races of men. We must pursue our guiding thought that there is a real harmony between the spirit of man and the energy of the universe, that the inner experience of thought and the outer one of nature are not conflicting but complementary.

This is the thought which has led the Eastern saints to spend hours in silent contemplation ; which led the Hebrew prophets to proclaim the righteousness they discovered in conscience as the only true worship of Jahweh, and which led the Greek philosophers to seek a bond wherewith to bind the microcosm—the little world within—to the macrocosm—the infinite world around.

Philosophy, the love of Wisdom, is a word which in modern times has come to have far too technical and restricted a meaning. Amongst the Greeks, the earliest European people to make a systematic enquiry into the nature of the world, it covered all that the aim of this lesson includes.

The earliest Greek philosophers were concerned with the causes of natural phenomena: how did the world, with its sunlight, storm and earthquake, come to be? What were the causes of things? An old Latin proverb well expresses their state of mind—"Felix qui potuit rerum cognoscere causas": Happy was he who could understand the causes of things.

But soon these thinkers discovered that man was the most interesting and important thing to study, and the three greatest of them, Socrates, Plato and Aristotle, are famous for the insight they possessed into the threefold nature of man, which is at once physical, mental and moral.

Our lesson to-day should lead us on from a study of the child-like wonderings of primitive men into a consideration of how to man's persistent enquiry the universe has been an untailing cruse, and has ever yielded fresh and fuller revelations of truth.

The growth of science may be followed through the crude speculations of alchemy and astrology to the minute mathematical exactitude of modern chemistry, physics and astronomy.

The growth of philosophy, in its narrower sense, will be seen in the investigations into the connection between the appearance of the world as we see, hear, feel, taste and smell it, and the reality which lies behind these sensations, the relation between the thing which appears and the conscious mind which is aware of it.

The growth of moral truth we shall follow in the teachings of those great prophets who have been given to all ages and races, such men as Gautama, Zoroaster, Confucius, and especially among the Hebrews, the people whose ancient story is richest in the names of prophecy, with Amos the herdman, Hosea, Isaiah the courtier, and Jeremiah the sufferer; these men all examined the first principles of human conduct and called upon their fellow-men to act in obedience to them.

Jesus of Nazareth stands supreme in this majestic company, as one who saw life steadily and saw it whole; who based conduct upon deep springs of right motive and led men at once into the presence of the Eternal, the Father, who dwells in every breast, and is manifest in the lilies and the sparrows.

So the world around becomes the world within, and man realises that though he may focus his attention upon external things for scientific purposes, yet the enquiry ultimately ever returns upon himself, there is no complete explanation of the

world save in our understanding ourselves and our relation to God.

The question "Why?" is thus forced upon us by all the circumstances of life. We may begin where we like, but the end is always there. On the day of his death Socrates told his friends something of the story of his mental life (see *Phædo*, sections 96-106). In his youth he had been greatly attracted by the speculations of physical science and mathematics, but had only been confused by the theorists. Then he had been led on to examine the nature of the human mind, and eventually found himself on safe ground only when he found its true nature, and that it could only stand dumb before unanswerable questions. There is much virtue in such humility, as Job also discovered. And where then can we find satisfaction for our ever reiterated "Why?" Is it not in the goodness and the love of God—in His mercy and His judgment? Jesus points out the way of continual revelation—"I have many things to tell you but you cannot bear them now." This does not silence our questioning, but teaches patience. Has not science found this to be true? For a long time the secret of steam remained a secret, but man asked his "Why?" until he received an answer, and modern machinery is the result. Sir Oliver Lodge has recently told us that there is incalculable energy stored up in matter itself, if we only learn how to harness and control it. Had it been known to any one people at the outbreak of the recent war the whole planet might have been in danger, and he suggests that God has hidden the knowledge until men are wise and good enough to use it. So we see that the same principle is at work throughout the whole universe. God hides Himself, His marvels, His ways, His wisdom, His very love—till men are in a position to appreciate His revelations. How much light this thought sheds on dark places! The following of Christ becomes a great adventure, for in Him "all the treasures of knowledge and wisdom are hidden." Why? That they may be found. Not in mockery, jealousy, or selfishness, but in Love.

#### Questions :

- (1) How would you treat the perpetual "why" of a child?
- (2) Do you think it more interesting to question the facts of outward nature or of man's mind?



February 8th.

### III.—THE NEED TO KNOW.

Bible References : John 1. 1-20 ; Matt. 16. 1-12.

Other References :

Walt Whitman : *Salut au Monde, Beginning my Studies, The Base of all Metaphysics, Song of the Open Road.*

J. Y. Simpson : *The Spiritual Interpretation of Nature.* Chap. II.

T. H. Huxley : *Lay Sermons.*

Robert Burns : *A Dream.*

Allied Subjects :

The Meaning of Facts.

The Value of Observation.

The Sanity of Ancient Greece (see Lowes Dickinson, *The Greek View of Life*, and R. W. Livingstone : *The Greek Genius and its Meaning to us*, especially Chap. VI.).

*The Teaching of Philo* (see Fairweather, *The Background of the Gospels*, pp. 349-361, and the article on Alexandrian Theology in Hastings' *Encyclopædia of Religion and Ethics*).

Keynote of Thought : " There is nothing that makes a man suspect much, more than to know little : and therefore men should remedy suspicion by procuring to know more, and not to keep their suspicions in smother."—Lord BACON.

Suggested Hymns : 173, 255, 253.

Aim of the Lesson : To discover if it is essential that man should possess knowledge.

#### Notes on the Lesson.

The passage from the fourth Gospel, John 1. 1-20, almost certainly revives in Christian shape the teaching of the famous Jewish-Greek philosopher, Philo of Alexandria. He sought to interpret, at the same time, both the Universe and the Hebrew faith by reference to the Divine Reason or Logos : translated, " the Word," in our English versions. The Logos was the Divine mind working upon inanimate matter and producing an intelligible world.

In the passage from the first Gospel, Matt. 16. 1-12, we are introduced to religious pedants who are so infatuated with their own tradition that, though they can astutely gauge the weather, they cannot read the portents of the times.

The first passage should serve to stimulate our faith that the whole universe is the work of a Divine intelligence, which is only another way of saying that it yields intelligible answers to scientific observation and experiment ; the second one warns us of the perpetual danger of religious teachers who are apt to



build pretentious edifices of doctrine upon the sandy foundation of dogmatic assertions.

We all realise the need for knowledge and the advantage gained by those who possess it in the practical affairs of daily life.

The young mother with her first child will call in her neighbour who has several children, to tell her "What's the matter with baby."

The cyclist or motorist who has a breakdown will be unfeignedly thankful for the advice and aid of some brother of the road who knows "how the beastly thing works."

There are farmers whose crops seem to grow by magic, so far do they surpass their neighbours'; it is really due to slowly gathered knowledge of seasons and soils.

There are politicians whose careers seem to be the gift of the gods; they are really the fruit of keen observation and retentive memory, building up a knowledge of how masses of men act under given conditions.

In the deeper things are we not too easily satisfied with tradition, too often content to take for granted the beliefs of the past, instead of gaining a knowledge of truth by personal observation and experiment?

All the doctrines of religion which we have appropriated were the fruit of hard thinking by devout men of past generations; the Christian knowledge we possess was gained by reflection upon the experiences which visit human life, and especially upon those moments of inspiration when our thought seems quickened with a power not our own.

But long ago it was written, "the light shineth in the darkness and the darkness apprehendeth it not." Then, as now, it was true that few men concerned themselves with anything but the surface of life; and this is quite as true of many who are piously attached to places of worship as it is of those who grossly waste their lives in the pursuit of sensual pleasures.

The evangelist, however, believed that "there was the true light which lighteth every man coming into the world": no one is wholly bereft of "the gleam."

What is the knowledge man most needs?

Is it facts? Carlyle said, "Feed me on facts."\* Many of us know enough facts of life to carry us through safely but lack wisdom to guide our lives aright. We are like a well-built ship, powerfully engined, when there is something lacking in the steering-gear.

We need a principle which shall act as a "directive" power upon the accumulated facts of experience.

\* Cf. Mr. Gradgrind, in Dickens' *Our Mutual Friend*.

The past century has witnessed such an accumulation of scientific knowledge in every department of thought as the world can rarely have known before, and yet it has largely been directed to destructive purposes for military ends, and to grievous desolation of human life and natural beauty in much of the industrialism and commercialism of Western nations.

Facts, in short, are merely the crude material of knowledge. Knowledge must not contradict facts, but it must learn how to control them. As Herbert Spencer taught, we must turn facts into faculty. The mere power to state a great many "facts"—to be a sort of walking encyclopædia of information—is of comparatively little use either to one's self or to one's neighbours, unless all this can be related to life. Socrates continually saw and taught that the good craftsman, who knew how to turn his facts to practical use, was of far more value to the State than the politician who was full of theories, but could not apply them. "If any one," said Socrates, "should wish to be thought a good general, or a good steersman of a ship without being so, let us reflect what would happen. If, when he longed to seem capable of performing the duties of those characters, he should be unable to persuade others of his capability, would not this be a trouble to him? And if he should persuade them to it, would it not be still more unfortunate for him? For it is evident that he who is appointed to steer a vessel, or to lead an army, without having the necessary knowledge, would be likely to destroy those whom he would not wish to destroy, and would come off himself with disgrace and suffering."

But is not lack of true knowledge most serious in the region of spiritual truth? Jesus held that to give a child a stone for bread was the worst parody of parenthood. Was not He right? Yet many of us, who are careful to equip ourselves and our children in the best way for trades and professions, care little to acquire for ourselves or them a knowledge of the true facts of our own highest nature, and "to turn these into faculty." Tennyson gives us solemn warning as to the need of clear knowledge and sound teaching on the highest things in his lines:

"Hold thou the good: define it well:  
For fear divine Philosophy  
Should push beyond her mark, and be  
Procureess to the Lords of Hell."

Thank God! Ignorance is always curable, and to cure it is one of our supreme duties.

#### Questions:

- (1) What do you mean by (a) facts; (b) faculty?
- (2) How do facts differ from truths?
- (3) What truths are of greatest importance?

February 15th.

## IV.—THE UNENDING SEARCH.

Bible References : Matt. 13.44-46 ; Proverbs 12.

Other References :

Silvanus P. Thompson : *The Quest for Truth*. (Swarthmore Press, 1s. 6d. net).

Bunyan's *Pilgrim's Progress*. The Character of Mr. By-Ends.

Tennyson : *The Lotus Eaters*.

R. Browning, *A Grammarian's Funeral*.

Allied Subjects :

Mountaineering.

Pioneers.

Christopher Columbus (see poems by Tennyson and Whitman).

Plato's *Apology of Socrates*.

**Keynote of Thought :** A man may be an heretic in the truth ; and if he believe things only because his Pastor says so, or the assembly so determines, without knowing other reasons, though his belief be true, yet the very truth he holds becomes his heresy."—MILTON.

**Suggested Hymns :** 103, 102, 70.

**Aim of the Lesson :** To recognise that truth is a treasure only won by search.

### Notes on the Lesson.

The thirteenth chapter of the Gospel according to Matthew consists of a number of " words " of Jesus—The Parables of the Kingdom of God.

The verses in our lesson to-day lay emphasis upon the high value which will be set upon the truth by a man who has once recognised it ; for it he will sell all that he has ; to possess it he will relinquish every other treasure.

The twelfth chapter of Proverbs is a series of epigrammatic verses in praise of moral instruction. Both passages bear upon the subject of our lesson because they deal with practical applications of the Truth. Mere intellectual exactitude falls very far short of the object of our quest, and though the principles by which we guide our lives should certainly be rational, they should be much more than mere exercises in logical expression. We are all familiar with the helplessness of the merely intellectual man ; perhaps we are not equally awake, on the other hand, to the harm done by well-intentioned people who affect to despise reason.

In the three preceding lessons we have seen how the mysterious forces of nature evoked man's wonder and how his earliest questionings gave rise to primitive religions. We have followed the course of the mind of man seeking an explanation of things and finding that enquiry ever returns upon himself—that the proper study of mankind is man—or, better, that the centre

from which all the sciences radiate and to which they are all drawn as by a gravitational force, is human nature.

We have realised that our need of knowledge is for a guiding light, a directing power, amidst the amazing and perplexing multiplicity of facts given in human experience.

Now we are ready for the further step that Truth is no Lotus\* fruit dropping at the feet of indolent eaters, no manna given effortless every morning, but a hid treasure to be found only after diligent search and bought at no less a price than all that a man hath; a pearl of great price worthy of the cost of every other jewel.

The English philosopher, John Locke, said truth was the greatest of virtues, and the greater part of every other virtue.

Such truth is no mere array of facts—no intellectual acquirement only, but something at once so simple and fundamental to human nature that it is revealed oftentimes to babes in worldly lore; so profound, that it is often hidden from the wise and learned. The search for this truth is unending because both the mind of man and the universe which it explores are infinite.

Each of us has a twofold life, an inner one of thought, the distinctive feature of which is our power to control it, and an outer one of experience, wherein the facts are for the most part stubborn and refuse to yield to our will.

We can imagine a unicorn quite easily, or draw a mental picture of a man released from the law of gravitation, as Mr. H. G. Wells has done in one of his short stories; but in the world of experience horses are not horned, and anyone who defies gravity is likely to pass through a painful experience.

Truth, then, consists in a harmony between thought and experience, but we must not be too narrow in our application of the definition or we stand in danger of excluding all the great works of poetic imagination.

The little child's question in regard to a fairy story or book is familiar to us all—"Is it true?" Surely we are wrong if we answer, "No, child, it is false." What ought we say?

The writer of these notes vividly remembers a University Professor of Literature remarking that the characters in certain novels were more real than any living person.

A ray from the sphere of truth reaches our prosaic souls, only a great imaginative genius can suggest the whole rounded orb. Nevertheless, our thoughts must correspond to the world of actual experience and our words express that correspondence if they are to be true. The true scientist observes the exact occurrences in his experiment whether they fall in with his expectations or not, from them he forms a judgment or "working

\* See Tennyson's poem, *The Lotus Eaters*.



hypothesis" upon which he bases further experiment and observation. This working hypothesis suffices until a new range of facts necessitates its modification and it is restated in an enlarged form capable of embracing fresh phenomena.

The moral teacher of mankind also frames his laws of life upon observations of the motives and consequences of human action, and these laws stand until a new human value is recognised, compelling a "transvaluation of values."

As an example of the first kind of progress in knowledge we may take the case of the Ptolemaic hypothesis, that the earth was the centre of the universe, yielding to the Copernican when it was demonstrated that the earth travels round the sun.

As an example of the second, we may consider how the greatest of the Greeks failed to realise the injury which slavery inflicts upon the State, and how the new value of the individual arose from the teaching of Jesus and compelled a fresh interpretation of the well-being of the State to be made.

Thus we are led to realise the need for beliefs, for a systematic statement of the knowledge we possess, and the need for constant exploration and modification, for building higher from these platforms which we erect in the edifice of truth. And, withal, we may still cherish Lord Bacon's maxim, "Certainly, it is Heaven upon Earth, to have a Man's Minde Move in Charitie, Reste in Providence, and Turne upon the Poles of Truth."

The Kingdom of Truth can be taken only after a long siege; the patient collection of facts by observation, the systematic arrangement of these, the enunciation of a theory to explain them, and the use of this theory for purposes of fresh experiment; this is the only way into the citadel of truth.

And if the search is really unending, the summit ever beyond our reach, the treasure ever elusive of our grasp, is the effort worth while? Might not our energies be better directed? There seems to be but one answer—there is an unquenchable thirst, an undying fire within us, a ray of the infinite which nought but the infinite can satisfy; "Thou hast made us for thyself and our hearts are restless till they rest in thee."

#### Questions :

- (1) How far does all human progress depend upon the disinterested search for truth?
- (2) Can we, each in our own limited sphere, assist in unravelling the Riddle of the Universe?
- (3) In what ways are materialistic science and spiritual truth opposed?
- (4) How would you set out to find the truth of some event in the daily paper?



## THE SEARCH FOR TRUTH.

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### B.—HOW TRUTH IS FOUND.

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February 22nd.

#### I.—THE ENQUIRING MIND.

Bible Reference : Luke 18. 18-27.

Other References and Allied Subjects :

A. B. Davidson : *The Rich Young Ruler* in the volume, *The Called of God* (T. and T. Clark. Out of print).

*Idealism as a Practical Creed*, Sir Henry Jones (Maclehose and Sons. 6s.)

*The Problem of Truth*, H. Wildon Carr (Jack, 1s. 3d.).

The story of some Great Inquirer, e.g. Darwin.

The Hallowing of Wonder.

The Nature of Discovery.

A Talk on Adult Schools in the Early Days.

Bartle Massey's "Night School" in *Adam Bede*. Chap. XXI.

Maggie Tulliver's self-education in *The Mill on the Floss*. Book II. Chap. i.

See Introductory Note on Socrates. pp. 16-23.

Keynote of Thought : "Enthusiasm is the genesis of sincerity, and truth accomplishes no victories without it."—LYTTON.

Suggested Hymns : 254, 253, 230.

Aim of the Lesson : To discover some of the essentials which the seeker for truth must possess.

#### Notes on the Lesson.

The story set for to-day's lesson is one of the most interesting and illuminative incidents in the gospels. There is a charm and attractiveness about the young man that delights every reader. He was, undoubtedly, one who belonged to the best type of the earnest religious class of his day. He was a character very much after Jesus's own heart, for we are told that the Master loved him the moment He saw him. This means something more than His general love to every member of the human race. It denotes that special kinship of soul which is the real basis of every genuine

friendship. If we can discover the qualities in the young man that called forth this feeling we shall have gone a long way towards reaching the purpose of the aim set before us in this lesson.

1. *Enthusiasm.* The young man was not ashamed of his enthusiasm or of letting others know that it possessed his soul. He ran and fell at the knees of Jesus. It did not suffice him to wait till Jesus came to him.

Enthusiasm is the first requisite in the search for truth. We must feel a passion for it, before we find it. Others may mock at us, but we shall not heed their laughter or sneers if we are in earnest. When we have once seen that the pursuit of truth is desirable, we must follow it whole-heartedly, as did the young men whom Socrates "charmed" in the days of old in Athens. "None who have ever heard him speak," writes one, "could easily forget the steady gaze, the earnest manner, and, above all, the impassioned words which made their hearts burn within them as they listened. Many youths would approach the circle which always formed whenever Socrates talked or argued, from mere curiosity or as a resource to pass away an hour; and at first they would look with indifference or contempt on the mean and poorly-dressed figure in the centre, but gradually their interest was aroused, their attention grew fixed, and then their hearts beat faster, their eyes swam with tears, and their very souls were touched and thrilled by the voice of the charmer. They came again and again to listen; and so by degrees that company of friends was formed, whose devotion and affection to their master is the best testimony to the magic powers of his words."

2. *Idealism.* The young man had a great and noble purpose, and could express it clearly. To him spiritual values seemed supreme. We are bound to say "seemed," for the sequel of the story shows he had not thought them out to their final issues. But so far as he knew, he was prepared to do anything in his power to attain the highest ends. "Good Teacher," he cried, "what am I to do to inherit life eternal?" His mind was open to the best thought of the day, and in terms of that thought he uttered his great desire. There are few finer sights than to see a human soul prompted by the best and purest impulses. There is so much materialism always prevalent in life, that the "dreamer of dreams" is a welcome variety. Besides, it is to them that the race owes all its progress. They are the really practical people, for they see first and proclaim the possibilities. They announce the goal which not they alone, but others also may reach. Like Arnold of Rugby, in his son's poem:

"There are some whom a thirst,  
 Ardent, unquenchable, fires,  
 Not with the crowd to be spent,  
 Nor without aim to go round  
 In an eddy of purposeless dust,  
 Effort unmeaning and vain."

In our own day we have had one splendid and outstanding example of idealism in the service of truth in the person of President Wilson. He would neither permit himself nor his people to be frightened by threats or harried by self-interest into any line of action that was dictated by lower aims than those of the ideals he saw to be possible because they were true. He reminded the nation that a man "lives upon a doctrine, upon a principle, upon an idea." "Do you love righteousness?" he said, "is what each one of us ought to ask himself, and if you love righteousness, are you ready to translate righteousness into action and be ashamed and afraid before no man? It seems to me therefore that you are here as part of the assize of humanity, to remind yourselves of the things that are permanent and eternal which, if we do not translate into action, we have failed in the fundamental things of our lives."

3. *Sincerity.* When the young man was brought up against the challenge of the moral law he was able to say that he had obeyed its precepts. He was not one of those who deceived either himself or others. He was neither a hypocrite nor a prig. He knew how serious life was, and up to his lights he had endeavoured to order his life by the best standards. In our search for truth this is essential. Truth is a moral, even more than an intellectual, attainment and we cannot reach our goal unless we are able to judge ourselves by the sternest principles. Self-deception is easy but disastrous, and the prayer of the Hebrew poet is always essential (Psalm 139. 23, 24):

"Search me, O God, and know my heart:  
 Try me, and know my thoughts:  
 And see if there be any way of wickedness in me,  
 And lead me in the way everlasting."

4. *Sacrifice.* Truth always involves action. It is no merely mental process, however careful and thorough. It belongs to the whole being, and demands obedience to its own behests, which persistent discovery has only made more clear. The young man's wonderful progress entailed one further step. Jesus was not mocking him when He said, "One thing thou lackest." The further step was the crown of his career—was he prepared to take it? Here was the crucial test.

Truth has always had, and must ever have, her martyrs—Socrates, Buddha, Luther, Galileo, Dante, Columbus, and above

all, Jesus Himself, have made this amply evident. Their lives are the story of this way of the Cross, which Truth lays upon its followers. Lowell has put it into memorable words :

" Then to side with truth is noble when we share her wretched crust,  
Ere her cause bring fame and profit, and 'tis prosperous to be just ;  
Then it is the brave man chooses, while the coward stands aside,  
Doubting in his abject spirit, till his Lord is crucified.  
And the multitudes make virtue of the faith they had denied."

When we start upon this quest we must be prepared to count the cost. No qualities are more essential for the truth-seeker than the qualities of persistence and of courage. Truth has great rewards, it is true, but they are only given to those who have conquered. We have learned the first lesson if we have discovered in our study of this interview the real spiritual nature of the search for truth, for ultimately it is the search for God.

**Questions :**

- (1) In what ways can everyone be an enthusiast ?
- (2) What examples can you give of idealists to whom the race owes its progress ?

February 29th.

## II.—OBSERVATION.

Bible References : Matt. 13. 1-17 ; Luke 12. 54-57.

Other References and Allied Subjects :

The Life of some great Scientist, laying stress on his powers of observation. Fine illustrations are to be found in the volumes of J. H. Fabre, the famous French naturalist.

Richard Jefferies' *Life of the Fields*.

In Conan Doyle's *Sherlock Holmes* volumes there are many good examples of the powers of observation.

See Ruskin, and what he has to say in his studies of painters.

Illustrate, if possible from copies of their pictures, how the great artists have used their powers of observation.

Take any of the great Nature poets, e.g., Tennyson, Wordsworth, or Cowper, and show their detail of knowledge of Nature.

The class might try to describe from memory the road from home to school, or their own living room.

Keynote of Thought : Huxley's contention that all children should be taught to draw, as one of the most valuable possessions, " because it gives the means of training the young in attention and accuracy, the two things in which all mankind are more deficient than in any other mental quality whatever."

Suggested Hymns : 264, 262, 258.

Aim of the Lesson : To see how the faculty of observation helps men.

### Notes on the Lesson.

" Those who have never tried to observe accurately will be surprised to find how difficult a business it is. There is not a person in a hundred who can describe the commonest occurrence with even an approach to accuracy. That is to say, either he will omit something which did occur, which is of importance ; or he will imply or suggest the occurrence of something which he did not actually observe, but which he unconsciously infers must have happened. When two truthful witnesses contradict one another in a court of justice, it usually turns out that one or other, or sometimes both, are confounding their inferences from what they saw with that which they actually saw. A. swears that B. picked his pocket. It turns out that all that A. really knows is that he felt a hand in his pocket when B. was close to him ; and that B. was not the thief, but C., whom A. did not observe. Untrained observers mix up together their inferences from what they see with that which they actually see in the most wonderful way : and even experienced and careful observers are in constant danger of falling into the same error.

" Scientific observation as such is at once full, precise, and free from unconscious inference."

These words, written forty years ago by Professor Huxley, are well worth our most careful consideration, for they point



to a most important factor in the pursuit of truth. When we were children the story of *Eyes and No Eyes* used to be told to us, and has probably remained with us ever since, but its lesson is frequently forgotten. There is a game we may have played in later years, in which we are given a minute to observe a collection of miscellaneous articles on a tray, and then told to write down a list of them from memory. Generally, it is not our memory that is so much at fault as our powers of observation. We have omitted to notice certain essentials and these have made no impression upon us, so that there is nothing to remember. How often we find that we have not noticed details about objects that are familiar enough to us until some skilled observer points them out. This is one of the foundations of science and of art. Ask anyone to find as many wild flowers as possible during a walk, and it will surprise you to see the difference in the number discovered by the careful and careless observer, and how many more than either the trained botanist will find. He knows what to look for and to expect from the very nature of the ground covered, and will see what everyone else passes by without notice. In one of J. M. Barrie's stories in *A Window in Thrums*, a most amusing example of this faculty is given in the chapter entitled *Visitors at the Manse*, in which Leebie makes such good use of her eyes, though the minister's wife thought "she sat in the room as though blindfolded." It is a gift to be zealously cultivated when one possesses it naturally, and to be earnestly striven for by everyone as a pre-requisite in the pursuit of truth.

With these thoughts in our mind let us examine the Bible passage. It contains an example of the careful observation of Jesus, in His picture of the work of the sower and its varied results. Then follows His stern condemnation of the unobservant, thus revealing the fact that to His mind observation had a moral quality. It is one of the talents entrusted to us which it is our duty to use to the fullest extent. The more rich the field of observation, the more need is there for our exercising the power with vigilance. With so much revealed, how great is our condemnation if we do not observe it. The second passage consists of condemnation of partial observation. Men who are cute enough in certain directions where self-interest is involved, are densely irresponsible to the moral issues of life.

This brings to our notice another line of observation—the observation of our own inward life. Students of the matter call it *Introspection*. It also is a scientific method, indeed the chief one available for the study of consciousness. But it is one of the hardest kinds of observation, "for," as a modern teacher of the subject says, "we frequently find that which we are looking for evading us, and making way either for the ideas about the very

process of investigation or even for ideas of what we were *expecting* to find " (J. H. Wimmms, *An Introduction to Psychology* p. 4). In spite of all the difficulties involved, observation of ourselves is a very necessary part of our investigation of truth. Indeed, we have not begun to know what it is until we have started on this line of investigation. "Know thyself," said the old Greek sage, and this was seen to be the basis of all other knowledge worthy of the name. This constitutes the great value of all autobiographies, wherein men and women tell us the story of their own lives; of letters written to intimate friends, which lay bare the secret thoughts of men's hearts; of poems which, like Tennyson's *In Memoriam*, or Wordsworth's *Prelude*, take us into the innermost places of the poet's soul. Here, too, we find the secret of the importance of the mystic writers in religion. They reveal themselves and their own experiences, and we can learn how rich and varied that life can be and how we may develop the germs of it that lie in each of us. A store-house of such material is to be found in William James's book, *Varieties of Religious Experience*.

Observation, carefully carried out, will save us from many errors. We often run to hasty, unfounded and foolish conclusions because we have not observed with sufficient care. "I never noticed," is a common excuse for some mistake, but this is simply a confession that there has been little or no observation.

Observation would often save us from prejudice. We think such and such a person or thing is objectionable, because they appear to us to resemble some person or thing that we dislike, but they are very often quite dissimilar, and our idea is the offspring of our careless or imperfect observation.

Careful observation would often save us from tragic errors. It is no infrequent occurrence for people to kill themselves or others through eating or drinking some poisonous substance, which they have mistaken through imperfect observation for some harmless or healthful food or beverage. But even more serious are the spiritual tragedies that arise from the blinded vision and dulled sense of the soul. This it was upon which Jesus laid stress, for it worked the ruin of his own people, and brought the doom of Capernaum, Chorazin and Jerusalem. There was one in their midst whom they saw, but did not observe, whom they heard but whose words they did not discern. In what ways are we liable to the same danger? How may we cultivate the gift of spiritual observation? How does Jesus, in His teaching and example, show us the better way? With such questions let us test our own selves, and so take to heart this second phase of the Search for Truth.

March 7th.

### III.—EXPERIMENT.

**Bible References :** 1 Thess. 5. 19-28 ; Luke 11. 9-10.

**Other References and Allied Subjects :**

The Life of some great Experimenter, e.g., Sir J. Y. Simpson (the discoverer of chloroform), by E. B. Simpson, in "Famous Scots" series (Oliphant. 1s.).

Secure some scientific member to perform and explain several experiments to the School.

A Discussion on the value of Experiment.

The True Place of Experiment in Religion.

A Talk on Everyday Home Experiments, e.g., in Cooking, Dressmaking, etc.

**Keynote of Thought :** For we create worlds, we direct and domineer over nature, we will have it that all things are as in our folly we think they should be, not as seems fittest to the Divine wisdom, or as they are in fact. If, therefore, there be any humility towards the Creator, any reverence for a disposition to magnify His works, any charity for man and anxiety to relieve his sorrows and necessities, any love of truths in nature, we must entreat men to approach with humility and veneration to unroll the volume of creation, to linger and meditate therein, and with minds washed clean from opinions to study it in purity and integrity."

FRANCIS BACON.

**Suggested Hymns :** 249, 257, 135.

**Aim of the Lesson :** To see the uses of experiment as an aid to the discovery of truth.

#### Notes on the Lesson.

The verses in to-day's lesson contain two references to practical tests. Paul's advice to the Thessalonians is to test all revelations, and Jesus urges men to ask, seek, and knock, and they will receive what they desire. On other occasions He speaks of the Kingdom of Heaven suffering violence, and of men being known by their fruits. In these and many similar passages the teachers of the New Testament advocate the scientific method of experiment. Put simply it means to put things on their trial. We are not to be satisfied with their face-value, or imagine that all their riches can be disclosed at a first glance, or even by the careful observations of which we were thinking last week, but we have to see that they must be tested by every means at our disposal.

Jesus was quite willing that His own claims should be judged in this way. He bade men consider the works He did, and decide whether they were the proof of good or evil motives. He showed them that the Divine approval was manifest in the nature of

His mission and that therefore He did not bear witness to Himself. He urged men to follow Him and to try His methods for themselves and then they would know whether or not rest was to be found for their souls. He put the whole of His mission to the test of experience, and frankly told His disciples that this was the case. He sent them forth as sheep in the midst of wolves, and, as Paul discerned, the weak things in the world brought to naught the things that were mighty.

Truth can bear experiment. It is an old and familiar figure to speak of gold tried in the fire, but it remains a good one. Only good and pure metal can stand such tests. It is a splendid sight to see modern science so confident in its results that it will subject its manufactured articles to the most severe trials.\* See steel being strained to the breaking point. Consider the tremendous tests to which bridges, guns, engines have to be exposed before they are considered satisfactory by their makers. Every inventor rejoices in subjecting his inventions to the most rigid experiments that can be devised.

Or take an illustration from another line of life. Those who are skilled in training candidates for examinations desire to send in their pupils to as various and strenuous tests as they can find. "Pelmanism" is always before our eyes at the present time and it is willing to be judged by the successes it enables its students to attain. Systems of shorthand are judged by their speed, and by the ease by which they can be deciphered, and by the length of time for which the notes taken in them remain intelligible. Governments stand or fall by the standard of efficiency. Methods of education are judged by their results.

Here we are reminded that our experiments to be effective must be thorough and not test only one quality. For example, a system of education is not to be praised or condemned solely by the test as to whether those trained under it can or cannot pass examinations. Education is something much wider than this, and deals with character as well as knowledge, with heart as well as brain, so that life and conduct often become its surest tests.

It was this truth that Socrates saw so clearly, and on which he based so much of his teaching on moral conduct. In this he was in agreement with the authors of the Hebrew Wisdom Literature. Wisdom was even more a moral than an intellectual quality. The test of wisdom was the conduct of life. Thus we read in Proverbs 10. 31 "The mouth of the righteous bringeth forth wisdom"; in Psalm 90. 12 there is the prayer:

"So teach us to number our days

That we may get us an heart of wisdom."

- \* If possible, let a munition worker describe her work at "testing."



and when Wisdom speaks it is in language like this :

"I walk in the way of righteousness,  
In the midst of the paths of judgment" (Prov. 8. 20).

The later Wisdom books contain the same message, *e.g.*, Ecclus. 19. 20 :

"All wisdom is the fear of the Lord,  
And in all wisdom is the doing of the law,  
And the knowledge of wickedness is not wisdom,  
And the prudence of sinners is not counsel."

Finally there is the famous passage in the Book of Wisdom, chap. 7, describing how Wisdom

"From generation to generation passing into holy souls,  
Maketh men friends of God and prophets."

So it is that Socrates feels the man of wisdom is not necessarily the expert along certain educational lines, but he who has learned to understand moral values, as when he says to Crito : "Ought we not to fear and reverence him more than all the rest of the world ; and if we desert him shall we not destroy and injure that principle in us which may be assumed to be improved by justice and deteriorated by injustice ?"

And in a passage in the Memoirs we read, "But to the self-controlled alone it is given to discover the hid treasures. These choose deliberately the good and avoid the evil. Thus it is that a man reaches the zenith, as it were, of goodness and happiness, thus it is that he becomes most capable of reasoning and discussion."

Thus we see that life is in itself the laboratory in which these tests must be carried out. Truth is thrown into the crucible of experience, and is thereby proved. It is not something we can pick up ready-made, nor take on the authority of others. Each one must undertake fresh experiments in order to know what message truth has for him or her. But does not this raise the old difficulty—the error against which Socrates did constant battle, *viz.*, that truth was relative, and only to be read in terms of each man's interpretation of what it meant ? No, because we have seen it is there, the greatest of realities, but before it can be of value to us we must make our own discovery of it. Our faith has to be exerted in its reality and power, and then we can confidently test it. The student of chemistry is given certain substances with clearly defined properties, and is then told to make certain experiments which will demonstrate these hidden qualities. If he refused to believe he had the material and would not subject it to the tests he could never satisfy himself of the truth of what had been told him.

So we have to make experiments in the highest region of all—Religion can only become of value to us as we test its claims. In a fine passage of his book, *The Jesus of History*, Dr. Glover has put the point well. "This brings us to the most effective and fundamental method in the exploration of Jesus, in some ways the most difficult of all, or else the very simplest. The Church has been clear that there is nothing like personal experiment, the personal venture. It is the only clue to the experience. . . . A man will never understand how water holds up a human body, as long as he stays on dry land. In practical things the venture comes first; and it is hard to see how a man is to understand Christ without a personal experience of Him." He who described Himself as the Truth was perfectly ready to expose Himself to this test, as we have seen. He bid all men try His way, and then see whether the results He claimed would follow. What would be the results if all men everywhere were to make the experiment?

March 14th.

## IV.—THOUGHT.

Bible Reference : Col. 2. 1-19.

Other References and Allied Subjects :

1 Esdras 3. and 4. The Praise of Truth.

A Discussion on the Hebrew "Wisdom" Literature.

Bacon's Essays, *Of Truth, Of Seeming Wise, The Contours of Good and Evil.*

*Plutarch's Morals* (trans. in Bohn's Library by A. R. Shillito).  
Essays on *Moral Virtue, Progress in Virtue*, etc.

Montaigne's Essays : Book II. iv. ; III. iii., ix., x.

A Talk on the *Tablet of Kebes*, which will be found translated in a volume entitled *Theophrastus, Herodas. Kebes*, by R. T. Clark, published by Routledge and Sons, 1s. 4d. and 2s. 6d. net.

Readings from Irvine's *My Lady of the Chimney Corner*.

Let members recall the *knowledge* with which they left school, and the *wisdom* since gathered from life's experience.

Keynote of Thought :

"Knowledge and wisdom, far from being one  
Have oft-times no connection ; knowledge dwells  
In heads replete with thoughts of other men,  
Wisdom in minds attentive to their own.  
Knowledge, a rude, unprofitable mass,  
The mere materials with which wisdom builds,  
Till smoothed and squared, and fitted to its place,  
Does but encumber, when it should enrich.  
Knowledge is proud that he has learned so much,  
Wisdom is humble that he knows no more."—COWPER.

Suggested Hymns : 20, 189, 223.

Aim of the Lesson : To learn how the gold of truth may be refined from the crude ore of knowledge.

### Notes on the Lesson.

To many the contrast suggested in the aim of this lesson may seem a strange one. Is not all knowledge truth ? we may be tempted to say. If we have knowledge of a subject is this not bound to be true ? Should anything else not be called error, and not knowledge ? The difficulty is a very old one, and lies at the basis of all real discussion upon the nature of thought. What is termed philosophy is nothing else than the careful discussion of this problem. True education is that which enables us to make this distinction. Lord Morley once said that the best test of a truly educated man was his ability to understand evidence. He meant that education should give us the power to test between truth and error—to appreciate what was really knowledge of a subject and what was not. There is much know-

ledge that is only information, and many people think that "well-informed" people are highly educated people. But a little reflection will show us this is not the case. We may be very well-informed, for instance, about our business, or our trade, or our housework, but not be truly educated thereby. We may even have a great store of facts as to history, science or literature, so as even to be in a position to answer stiff examination questions upon these subjects, and yet not be truly educated. Whereas another person with half our knowledge of these details may be really much better educated because he understands the principles that underlie these matters, and can apply them to many problems, in face of which our information leaves us helpless. Knowledge may be very useful to us in the pursuit of truth, but the possession does not secure our having the secret of truth, which, on the other hand, may be the enlightenment and strength of one who has not half our knowledge.

Facts are often the most misleading things. There is a common saying that "statistics may be made to prove anything." This should show us that not the facts we can marshal, but the use we make of them, and the significance they possess for us, is what counts. Nay, more, fiction or poetry may be infinitely "truer" than facts, or a merely accurate chronicle of events. There may be far more truth in a fictitious history like that in Bunyan's *Pilgrim's Progress*, than there is in to-day's newspaper account of the happenings of yesterday. Truth is not exactly independent of knowledge, but it is truth alone that renders knowledge valuable. Truth is a relationship—a harmony of knowledge—a discovery of the principles that regulate all knowledge.

Truth alone is reality. The search for truth is always the search for some underlying unity among the perplexing varieties of life. It is the endeavour to find consistence, permanence, among the fleeting and ever-changing aspects of life. "We experience," says one, "in thinking, an activity striving to attain the knowledge of reality, and the belief, the feeling of satisfaction that we experience when our thinking seems to attain the knowledge of reality, is the harmony, the absence of contradiction, the coherence, of our ideas themselves." (H. W. Carr, *The Problem of Truth*.) is. net.)

To Socrates the distinction we have been trying to draw was very real, and he constantly strove to deliver men from the errors that arose through not recognising it. In his language men were under the slavery of opinion, till they were delivered into the realm of true knowledge, which provided them with principles that were true in all cases, and not confined in their applicability to the particular instance under consideration at the moment. Thus he discussed the true nature of Courage, Piety,



Justice, or Righteousness, and lifted the discussion above the question as to whether some individual act were in itself brave, pious, just, or righteous. He knew that truth could not be different for different individuals, as some men held, but must be one and eternal. The more a man approximates to this in thought and conduct the nearer he comes to the truth. His quarrel with many of the teachers of his own day was that they never attempted to attain to this, but inculcated ideas which were based on very imperfect examination, on purely personal theories and on authority. They did not examine themselves, and as he said, "the unexamined life was not worth living."

There is a very interesting Greek allegory, later than Socrates, which puts this truth in another and simpler form. The little book is called *The Tablet of Kebes*, and is well worth reading. It is based on the common idea of the Broad and Narrow Way. All who enter on the journey have two handicaps—namely the gifts of Fortune, and that each has drunk to some extent of the draught of Ignorance and Error. This renders them liable to many temptations to which a large number succumb. But Repentance may lead them again on the right way. Even then False or True learning may be followed, for they have still their power of choice. If they follow the latter they are cleansed and purified, and consort with knowledge and all virtue. The guides to these doors are opinions, who may lead pilgrims thither, but may not enter themselves. Faithful souls are crowned as victors, and return to the struggling throng of those mazed by error, as healers and guides.

Tennyson often emphasised the contrast, as in *Locksley Hall*, where he writes :

"Knowledge comes, but Wisdom lingers,"

or in fuller fashion in Stanza 114 of *In Memoriam*, where knowledge is bidden walk humbly with wisdom, as a younger child alongside an older sister :

"For she is earthly of the mind,  
But wisdom heavenly of the soul."

Many of these distinctions and discussions, and the Greek and Hebrew doctrines of Wisdom and Knowledge, must have been well known to Paul when he wrote the passage that forms to-day's lesson. It is a difficult passage, in some respects one of the most difficult in the New Testament, but it is not necessary for the purpose of this lesson to go into all the details of exposition, which render many of the verses so hard to interpret. The general gist of the section is clear enough, and it is that which bears directly on our subject. The Colossians have many among them who are proud of their knowledge, but this Paul shows to be a foolish kind of pride. Real knowledge makes one humble,

but those men "presuming on visions, and inflated by the vanity of their own imaginations," (v. 18) reveal how far they are from true wisdom. Paul further argues that the message of the truth, as Jesus reveals it, simplifies the whole problem. There is no need to try difficult, uncertain and tortuous ways, when a clear road to the goal lies before us. The secret of truth, which is the secret of God, has once for all been made known to us in Jesus Christ. Not in its fulness, for that is impossible, but in its certainty. To be called to follow Him is to enter on the great Adventure of Truth, for the treasures of Divine Wisdom and Knowledge are *hidden* in Him, hidden not in order to be kept secret, but to be discovered. We know that in Him we are in touch with reality, and that the further we go along that pathway the more clearly will the light of truth shine upon us, and we shall become more and more filled with the Divine Life.

March 21st.

## V.—THE WISDOM THAT TRANSCENDS KNOWLEDGE.

Bible References : Eccles. 7. 11-14 ; Matt. 7. 7-20 ; Luke 7. 39-50 ; John 14. 5-6.

Other References and Allied Subjects :

R. Browning's *Paracelsus*. Part I.

Plato's *Phædrus*.

Personality as the Revealer of Truth.

The character of *Ruth* in Mrs. Gaskell's story of that name.

The meaning and value of *Harmony* in Music, Painting and  
*The Pope* in Browning's *Ring and the Book*. [Architecture.]

Keynote of Thought : "We are slow to learn that truth is never that which we choose to believe, but always that which we are under a necessity to believe. . . . A life devoted to truth is a life of vanities abased and ambitions forsworn."—F. J. A. HORT.

Suggested Hymns : 249, 91, 70.

Aim of the Lesson : To discover if it is true that, to live well, something more than knowledge is required.

### Notes on the Lesson.

Truth is not merely, or even mainly, a concern of the intellect ; it is a function of the whole being. It is an ordered discipline of life. Truth is a harmony of the whole nature. Plato, in the *Phædrus*, has a beautiful story of the human soul like a charioteer driving two winged horses, one of whom is mortal and the other immortal. If these are rightly managed, and neither is vicious, then the soul abides in the realms where Truth, Beauty and Justice are unimpaired. But let one of these get out of hand and the chariot sinks beneath the double load of forgetfulness or vice. Yet the early vision is unforgettable, and the charioteer struggles with his unruly steeds, until they are brought to harmony, and the goal is reached at last. This is a suggestive picture of the struggle for truth. Its acquisition lies in character even more than in talent. "The pure in heart," as Jesus said, "can alone see God." "The more we know of truth," wrote Dr. Hort, "the more we come to see how manifold is the operation by which we take hold of it. It is not reached through one organ but through many. No single faculty, if indeed there be any single faculties, can arrogate a right to exclude from the domain of truth what cannot be readily subjected to its own special action. It may be that no element of our compound nature is entirely shut out from taking part in knowledge. It is at all

events certain that the specially mental powers will never be able to judge together in rightful relation when the nature as a whole is disordered by moral corruption. There is no evil passion cherished, no evil practice followed, which does not cloud or distort our vision whenever we look beyond the merest abstract forms of things. There is a truth within us, to use the language of scripture, a perfect inward ordering as of a transparent crystal by which alone the faithful image of truth without us is brought within our own ken. Not in vain, said the Lord, that it is the pure in heart, they whose nature has been subdued from distraction with singleness, who shall see God ; or, we merely add, who shall see the steps of the ladder by which we may mount to God."

We have given this quotation at length because it seems so important and valuable. A careful consideration and discussion of it will put us at the best point of view to understand to-day's topic. The passages chosen from the Bible illustrate this. The first from Ecclesiastes deals with the power of wisdom to shelter us as does a rock from the sun's heat, but, says the writer, the power of wisdom is even greater, for it is the source of life. Thus Jesus conceived it, for His words—the words of supreme wisdom—were to be to those who received them like a well of living water. The passage from Matthew deals with the divine gift of wisdom, which will never be withheld from those who seek it, and, as we have seen in our earlier lesson, entails a pursuit difficult but satisfying. Finally, the truly wise heart produces a life in consonance with itself. From Luke's narrative we learn how short-sighted men's idea of knowledge can be, while the eyes of the Divine wisdom penetrate all disguises, and discern the secrets of the heart. The words in John's gospel contain the clear statement of Jesus that He is the truth. This is the most important utterance of all, for it shows us that truth must be the expression of the whole personality. Good words lose more than half their power when not backed by a good life, and the excuse of more than one of the ancient poets, that though their verse was sometimes smirched with vice their lives were pure, reveals just as certainly a wrong idea of the harmony of truth. The whole man must be in agreement, and every effort made to lessen these contradictions if he would be the disciple of the True.

In the *Phædrus* we are told of a prayer of Socrates, called forth by the beauty of the spot wherein he and his friend have been holding high converse on the things of the spirit. Before he left it he felt constrained to put his desires into these words, "Beloved Pan and all ye other gods, who haunt this place, give me beauty in the inward soul ; and may the outward and the inward man be one. May I judge the wise to be wealthy

and may I have such wealth as only the wise could bear and carry." That was the deepest and fullest expression the sage of Athens could give to his conviction that a man's life must be the expression of his thought.

But again, the words of Jesus, "I am the Truth," remind us that the best vision of truth is to be given not in a system or a creed, but in a life. If God could have revealed Himself otherwise than in Jesus we may believe He would have done so. More correctly He did reveal Himself in other ways—in Nature, in Providence, in History, in Law, in Literature, to take some examples—but these did not suffice. In no way could He succeed in making man understand Him or His truth till He revealed Himself in Jesus. Why? Because men required to learn that Truth consisted in harmonious life. Thought and action must agree, and their unity could only be shown in a life of loving service. Truth thus embodied in Him becomes the master-truth for the world. Henceforth it is made clear that truth embraces all parts of life, and cannot be confined to one activity alone. Neither can we suppose truth to be possible for the individual alone—it must be shown also in the community. The relations between men must be based on it, and thus it is made the foundation of the new society. Therefore Jesus prayed (John 17. 17) that His Father would "hallow His disciples in the truth." They must be led to see what are the true and noble objects of life, and live to attain them in a spirit of purity and self-denial. The world can only be regenerated by truth in action.

A recent writer in the *Athenæum* has said: "Perhaps as good a definition of education as any other might be found in the *elimination of shoddy*. The antidote to shoddy is honesty. This, therefore, is what education has to promote and strengthen; it has, so far as may be, to encourage the habit of free inquiry, to make boys grow into men who will think for themselves, to give them the capacity for infinite mental growth, to set them free of the insidious tyranny of catchwords." Once more we are reminded of the task to which Socrates set himself. For this was just what he endeavoured to do. Catchwords are an intellectual drug, and a moral danger. However good they may be in their origin, they are always apt to lull the mind to rest, and to hypnotise the soul. Men think, when they have uttered them, they have spoken a magic spell, and they do not seek to think out the implications of their own words, and to apply to their own conduct and to that of their neighbours all that these terms involve.

Only on a basis of the truthful spirit can economic, political, and international questions be solved. General Smuts, in his great manifesto, said: "In the first place the Germans must



convince our peoples of their good faith, of their complete sincerity through a real honest effort to fulfil their obligations. . . . And in the second place, our Allied peoples must remember that God gave them overwhelming victory . . . for the attainment of the great human ideals, for which our heroes gave their lives, and which are the real victors in this war of ideals."

Truth, therefore, becomes the most valued discipline. It moulds us to higher and purer character. It determines laws. It frames policies. It directs art. It remodels nations. Men may well fear it, if they are not prepared to obey it, for Truth is one name whereby God has revealed Himself, and in Him can live no falsehood, nor will He find room for any such in the new world He is creating.

## THE SEARCH FOR TRUTH.

### C.—WHERE TRUTH LEADS.

March 28th.

#### I.—THE INDIVIDUAL.

Bible Readings : Matt. 5. 13-16 ; Luke 8. 16-18 ; II. 33-36.

Other References :

*The Quest for Truth.* Silvanus P. Thompson. (Swarthmore Press. 1s. 6d.)

*The Apology of Socrates.* Any cheap selection of Plato (see p. 16-23 above).

*The Story of My Heart.* Richard Jefferies.

The Use of Words.

Early Lives of George Fox and John Bunyan.

Allied Subjects :

How opinions are formed. (A Study in Psychology.)

The Story of Socrates.

An Account of Francis Bacon's *Idols of the Mind*.

Keynote of Thought : " Carefulness to speak the truth well, so as to capture the attention, is a duty, a function of a good man, and a mark of his goodness."

" Have such a mind that truth may enter it naked and leave it adorned."—JOURBERT.

Suggested Hymns : 60, 73, 157.

Aim of the Lesson : To see what obligation the service of Truth places upon the individual.

#### Notes on the Lesson.

There are fashions in ideas as in everything else, and in our haste to become fashionable we are liable to regard the idea of manhood as out of date. Our age seems likely to adopt the idea of " direct action " as the saving idea of our time. How often do we hear the view expressed " that if only men would unite they would march forward to freedom, march forward to secure the things they want." We are apt to forget that it is the Truth which makes men free. Mere union cannot give men truth, for, as our previous lessons have shown, it has to be sought for and won. Let us place our faith in movements and organisations of men if we will, let us work for them energetically, intelligently, and whole-heartedly, but do not let us blind ourselves by a careless belief that the mere massing of men into movements can achieve the salvation of mankind. The character of a movement, and in the end the nature of its achievement, depends upon the character of the individuals who compose its rank and file. The individual who would serve his fellows must have character, and it is the service of truth that gives men character.

The words of the first portion of our Bible reading are a challenge issued by Jesus to the individual. Man is the salt of the earth : salt to be useful must have savour. Are you a person of savour ?—if not, you are only worthy to be trodden underfoot. Manhood is the keynote of the challenge—are you making for yourself a savour by unflinchingly seeking to base your life upon truth ? Man's duty is to be a burning light that others may see its brilliance and find their way—are you so living as to shed a light of knowledge and of love ?

Let us consider some of the obligations which the service of truth places upon us. We may state them thus: (1) Intellectual Honesty (2) Truthful Speech (3) Honest Action. Jesus gave us definite teaching upon each of these. Can you find the passages ?

*Intellectual Honesty.* In what does intellectual honesty consist ? Try to frame for yourself a definition. Roughly we may say it is a passionate desire to know the truth regardless of the cost. It is a quality of mind and will which enables men and women to subject everything which enters their life to the searching test of "Is it true ?" By using our powers of getting knowledge and of thought, and by the exercise of our will, we can bring our intelligence to bear upon any of the many problems with which the life of each one of us abounds. We can either take the trouble to look all round a problem, test the facts associated with it, arrange them in relation to one another, think about them, and then form an opinion ; or, if we are indolent and dishonest, only look at such facts as please us, and fit in with our desired outlook. Let us consider an example. Suppose we are faced with a question having a material interest for us and to which we must give some sort of answer either by word or deed, say for example the question of investing our savings in a business. The facts at our disposal prove the business we are considering to be financially sound ; it pays well and regularly, it is a business in which our savings would be safely invested. But let it be that there are ugly stories afloat as to the way it conducts its affairs, of the way it treats its employees. Before investing our money we think the proposition over. If we are intellectually honest we take steps to know all the facts, both the financial ones and the ones upon which the ugly rumours are based. When we know the facts, then we weigh them, testing them by the principles upon which we are striving to base our life ; we sever the truth from the untruth, and allow our conduct to be regulated by our findings. If we are dishonest, either intentionally or unintentionally, we only consider the facts of "interest," we pretend or persuade ourselves that none other exists. We take care not to discover facts that might disturb our *desired* opinion ; should some friend cruelly remind us that such other facts exist we

invent some skilful excuse for them or plead ignorance of their existence.

Let us take another example. Suppose there is some civic problem upon which we have to signify our opinions and wishes by the use of the franchise. Before our vote can be representative of the opinions or beliefs we hold we must first take the trouble to understand the problem we are asked to vote upon. After we have formed, by careful examination, a clear idea of the question we are asked to answer by voting, we must then bring our intelligence and experience to bear upon the solutions which are being propounded to the problem, the kind of men who are to carry the solutions into effect, and the methods of arriving at the solution. To do this honestly implies that we must sacrifice some of our time to the study of civic matters, that we must train ourselves to know what we want and to recognise the right kind of representatives to get it. But even here intellectual honesty will stop short if we do not look all round the facts at our disposal, if we do not carefully distinguish between the things for which a passion for truth would have us search, and the things that the satisfaction of our own desire leads us to want. All this means effort, but we shall only be honest intellectually if we make the effort.

You can multiply examples for yourself.

Can a man be a Christian and have the mind of Christ unless he strives to be honest in his thoughts?

*Truthful Speech.* To speak the truth openly and without fear is the command Jesus lays upon His followers in the second reading of our lesson. To tell the truth requires of us more than the mere desire to do so. How can we tell the truth if we are careless in our use of words and phrases, and if we use them without knowing their correct meanings? Ignorance of the correct meaning of the words and phrases with which we clothe our thoughts and transmit them to others, is no excuse for our conveying a wrong impression or receiving a wrong one ourselves. It is surely an elementary duty to know our language. An amazing example of how the failure of a person to know the meaning of ordinary words may lead to his receiving a wrong impression occurred some years ago. A Trade Union had decided to purchase a piece of land and build a social club for its members. At a general meeting of the members the secretary of the Trade Union had occasion to describe the building which it was proposed to erect. Amongst other things he mentioned that the building would have a verandah. When the time came for discussion of the proposal, a member rose to protest against the useless expenditure of money on a verandah, his reason being that it was "no good buying something that none of their



members could play." He imagined that a verandah was some sort of a musical instrument. This is a harmless example of how a wrong impression is received when the hearer of a statement does not know the meaning of a word. No doubt you can all furnish examples where the result is not so amusing or harmless. We do an injury to truth when we use words incorrectly, for we transmit to others wrong ideas and falsehoods.

Again, as time goes by, the meaning of words changes and of these changes we must be aware if we would know the truth.

It is probable, however, that the greatest difficulty to our speaking the truth, as enjoined by our Master, springs not from a lack of knowledge of our own language but from self-interest. We desire to please someone, and in our eagerness to do this we either colour the truth about things or suppress it. How often is the pleasant but untruthful word spoken because we wish to please some person who we think is of use to us! To tell the truth might prejudice our chances of advancement, might lead him to suppose we desire a different order of society to the one he desires, that we are opposed to his mode of life; rather than do this we either abstain from speaking or carefully glide over the points of difference—but we do not tell the truth. Fear is a great deterrent to truthful speech.

Do you know anything of the history of "pious" lying?  
How can we improve our knowledge of words and phrases?

*Honest Action.* To be followers of truth our actions must conform with our words and our thoughts. Truth in every part is demanded if we would seek new truths. We cannot achieve the clearing of our minds from error if we persist in telling untruths or part-truths. Neither can we maintain for long intellectual honesty and truthful speech if our acts are not in keeping with our thoughts and words. When we have searched for the truth, tested and tried what we have found by all the means we know, it is imperative that we should practise the truth we have discovered, if we would make it our own and prepare ourselves for further discoveries. What should we think of an astronomer who, after patient search, discovered a force which considerably disturbed the motion of a certain heavenly body, who, when called upon to make calculations of the body's movements in the heavens, deliberately left his newly discovered force out of account? We should think him either a fool or a rogue. And yet we discover truths, truths about life, and never take them into our calculations, or, in other words, act upon them—and then we wonder at the results we get in life!

Do you know of any truth which man has discovered upon which he is either unwilling or afraid to act?



*Hindrances to the Discovery of Truth.* Consider now some of the hindrances to the discovery of Truth and see how the individual can overcome them.

1. Most men are endowed with the faculty of veneration. Old customs, ceremonies, institutions, buildings, books, etc., call forth admiration and respect. In many cases it is right and proper that it should be so, but how often do we find that some old custom or institution, or form of creed or dogma, is the means of making a man a slave to the dead world, of preventing intellectual honesty? When a man reverences blindly, or gives loyalty without thought and consideration, he hides from himself the face of truth and shuts his mind to her calling. We are all apt to over-reverence some old custom or other, to place our faith in old institutions without examination, and this constitutes a barrier to our discovery of truth.

2. Another source of hindrance lies in the undue reliance we are apt to place upon authorities. We are liable to accept unquestionably the word of some supposed "master." History is full of records of mankind remaining in ignorance or wasting its efforts because the men of the time accepted without question the words of some teacher or authority. Frequently we are brought up against the proposition that if so-and-so, or such and such a body, does this or that, or says this thing or that thing, it must be right and true. Think of the tacit agreement many people give without question to anything they happen to read in a book, or hear a minister say. It is easy to use "authorities," for they save the trouble of thinking, but it is not that way that truth is discovered or served.

3. Then there is the inclination to lead a quiet life, "to stay at home and grow roses, thus keeping out of trouble." Many of us pride ourselves upon being humble people; we say we have not the necessary ability or importance or influence to take a critical and lively interest in the affairs of life, and behind this screen we shelter ourselves for not doing our duty. Humility is a virtue, but he who would serve truth and discover the art of life must have no false humility.

4. Again, there are those of us who love to "romance." We like to tell of sensational things, to cause others to wonder. Some of us desire to be original and in our eagerness to be so forget that it is not original to tell untruths even if only to give us an "added charm" in the eyes of our listeners. These are both sources of hindrance to the discovery of Truth.

Can you furnish concrete instances of the above forms of hindrance?

How can these hindrances be overcome?

Does it *pay* to serve Truth?

April 4th.

## II.—TRUTH AND THE FAMILY.

Bible Reference : Luke 12. 49-59.

Other References :

Sir Henry Jones : *The Principles of Citizenship*. (Macmillan, 3s. 6d.) Chap. III.

*The Corner Stone in Education*. Edward Lyttelton. (An Essay on the Home Training of Children.) (Putnam. 5s. net.)

*The Banquet*. (Any cheap selection of Plato, see p. 23.)

*Ethics of the Dust* (Home Virtues). Ruskin.

*Richard Feverel*. George Meredith.

The Story of Tolstoi and his Family, see Life by Aylmer Maude. See *Felix Holt*, by George Eliot.

Allied Subjects :

Family Instincts. (A Study in Psychology.)

History of the Growth of the Family Idea.

The place of the family in either Greek or Chinese life.

Keynote of Thought : " Never forget to tell young people frankly that they are to expect more light and larger development of the truth which you have given them. Oh, the souls that have been made sceptical by the mere clamouring of a new truth to add itself to that which they have been taught to think finished and final."

PHILLIPS BROOKS.

Suggested Hymns : 94, 14, 168.

Aim of the Lesson : To see how the service of Truth affects the relations of the family.

### Notes on the Lesson.

Unswerving loyalty to truth always costs a price and often the greatest price of all, life. Jesus, Socrates and Bruno are examples of this. Each lost his life because he loved truth more than life. Paul was persecuted and tormented because he expounded unflinchingly his conception of the truth. The passage we have just read is typical of the teaching of our Lord. It faces an issue clearly and deliberately. The proposition is, " Ye would serve the Truth," and the answer, " Have ye counted the cost ? " There is no shrinking from stating the harsh circumstances and treatment which will be the lot of the earnest follower of truth. No fine words are used to gloss over and mitigate the painful nature of the results to be expected. The reading itself is a splendid example of the spoken truth. An example in fearlessness which we all might well copy.

Just as in bygone times men suffered for their loyalty to truth so to-day men still suffer. Certainly we do not crucify, poison, or burn men; our methods are less obvious, but still as effective. No longer do we cast scientists into prison, for we

have learned to value their discoveries, we know that a first-rate scientific discovery can be made to pay. But we still persecute men with "ideas." Religious and social idealists still have to suffer. Society excommunicates them, the State carefully watches them, the prophets of the accepted order denounce them, but often the most acute suffering a disciple of truth has to undergo is occasioned him by the members of his own family.

Why should this be ?

*The Home.* Environment has a powerful effect upon character. In trying to estimate the forces which make for good or ill we cannot afford to neglect the part played by a man's environment in forming character. The particular environment we live in is good or bad in proportion as it calls forth our best instincts and desires, and teaches us to subdue and regulate our baser ones. Of the various environments which surround a person in the course of life the environment of the home is the most powerful. Most persons begin life in the home and continue under its direct influence until the time comes for them to form a home of their own. We are surrounded by home influences at a time when the mind is particularly pliable, when habits are most easily formed, and when impressions can be transmitted to the memory and imagination, that last through life. As we become older and capable of forming a new home or of sharing the responsibility of the old one, the exercise of new faculties and qualities is demanded of us. For these reasons the home may be regarded as a unique school for training human nature. The true home is a place where a man and woman feel they must live up to the best they know.

It is a place where an individual can begin to serve his ideals. To him who would serve truth, the home presents itself as the first place where he should put the truth he knows into practice. The attempt will try his courage, his patience and resourcefulness, but it materially strengthens him for his task of carrying his service into the wider life.

Let us consider some of the advantages which would accrue if the practice of truth were made general in the dealings in the home.

*In the trivial affairs of the home.* There are a host of small duties which devolve upon the various members of any household. The successful carrying out of these tasks materially adds to the happiness and contentment of the home. It often happens that the small tasks demand for their successful accomplishment a standard of truthfulness which requires considerable character to maintain. Certain members of the household have small tasks to perform which try their patience, or become uninteresting.

Not thinking that they are really becoming dishonest and untruthful, they invent some plea to excuse them from fulfilling their obligations. They suddenly become "too busy," or conveniently "forget," with the result that another has to do the job, or the task is left undone and the smooth running of the household is interfered with. But this is not the whole of the mischief—the inventor of the "too busy" story or of the conveniently "forgetful memory" has dulled his own sense of truth and is thus handicapped in his search for truth. Or suppose again there is something to be done which involves mental effort, some problem to be thought out in order that a right understanding between the members of the family may be maintained. The parties concerned shirk the task of thinking out the difficulty, say as to the best way of spending the income of the household, with what result? First, the efficiency of the family is impaired, but, secondly, a laziness of the mind has been encouraged which makes the discovery of truth more difficult in the future.

It may also happen that one member of the family has pursuits and friends of which he is ashamed, or which he thinks the rest of the family would make light of and scoff at; and in order to conceal his shame or to be free from jest, he never speaks of his doings or friends. If he is challenged with these things he invents an explanation as to why he does this or that, and his explanation carefully conceals the true motive of his actions. By such means a man hides his secrets from his family, but he does it at the expense of his ideal of truth, for he lives in a world of untruth.

Why is it that we hold truth in small matters lightly?

*In matters of Religion.* An old saying has it that no man is a hero to his servant. In a measure this is true of the relations of the various members of the family. In a real family the members know each other intimately; they know each other's virtues and failings, their desires and weaknesses. A member of a true family cannot sham virtue and goodness at home and be evil and indecent outside. If one avows a belief in an ideal, or a religion, the rest of the members of the family expect that one to live up to his ideal in belief. This influence acts in two closely connected ways. First, it causes one to strive to live up to his expressed beliefs, and, secondly, to take care not to express his beliefs too often or definitely. How careful many of us are to hide our religious beliefs from our family. A frank avowal of beliefs and disbeliefs between the members of a family creates an atmosphere of expectancy which influences and moulds conduct. It also gives opportunity for discussion and criti-



cism, and truth is discovered and tested by discussion and criticism.

Religious ideas imparted by the parent to the child can, and often do, form the groundwork upon which the growing mind of the child erects the edifice of its religious beliefs. In the interests of Truth, the parent should only impart such knowledge as will bear examination and light. How many tragedies in human life would have been avoided if parents had only told their children what was really true apart from opinion and creed. Carelessness on the part of the parent in imparting the truth in religious things may cause the child when it is grown to pull down the edifice which it is building, because it is erected upon a rotten foundation.

Home is the place where loose religious ideas can be corrected, where growing life can be shown by examples, the value of religion as a beautifier and satisfier of life. Wordsworth told us that Heaven is about us in our infancy, but we seldom realise that it depends largely upon the atmosphere of the home in matters of religion as to whether we retain the power of keeping Heaven with us in our later years. Religious life is impossible in thousands of homes in this land, and the disciples of Truth must discover how this state of affairs can be changed.

Why is it essential that parents should try to give religious instruction to their children ?

In what way can a parent teach religious truths ?

What method can be safely used for discussion of religious truth in the home ?

*In Civic Matters.* The privilege of citizenship is one which places duties upon the citizen.

To discharge these adequately we have to keep ourselves informed and know the truth about the affairs of our city. In this connection we may notice two gifts which enable us to get nearer the truth of civic matters by understanding the point of view of other citizens: the gifts of sympathy and reverence. We need sympathy to enter into the feelings of others, and reverence to teach us to respect the aspirations and longings of others. Both these qualities can be developed in the home. For it is necessary that the members of a family should have sympathy with each other, and be able to enter into each other's ideas. To-day there are a host of contentious problems which have a man's and woman's point of view and which require the co-operation of both to evolve a solution. By frankly interchanging opinions and listening to both sides, the truth is likely to emerge. And where is a better place for this interchange of ideas than at home ?



Can you think of ways in which a father might interest his children in civic affairs?

*In relation to the facts of life.* No problem has been more discussed, and in a cheap and unsatisfactory fashion, than the so-called "sex" problem. The modern magazine and novel generally give exceptional prominence to the problem of sex. The problem of the control and direction of our sex emotions will never be satisfactorily settled and the truth discovered until we rescue the discussion of it from the cheap press and deal with it in a serious and wholesome fashion. The family can render a great service to truth in this matter. If our boys and girls could only go into the world knowing something of the wonderful laws of birth and life, and with their curiosity under the control of an informed mind, it might be that we should lessen the distress and disaster which fill the underworld of to-day.

How can we teach the facts of life in the home?

What has the question raised by Jesus in the passage chosen for our lesson to do with all this? Surely much. He saw how truth will often divide, before it unites in firmer and more stable bonds. Men are not to fear the pursuit of truth because of criticism and misunderstanding. Sentiment is not a safe guide in these matters. Again, truth will exact its penalty if its warnings be neglected. It will be like the fire, the sword, or the judge. There is no trifling with truth. Hence all we have been studying to-day is in agreement with the teaching of Jesus. Once more His words are proved to be life.

April 11th.

### III.—TRUTH IN EDUCATION.

Bible Readings : Proverbs 15. 1-10 ; Galatians 4. 16.

Other References :

*Converging Paths.* Campagnac.

*An Adventure in Education.* J. H. Simpson. (Sidgwick. 3s. 6d. net.)

*What is and what might be.* E. Holmes. (Constable. 1s. 6d.)

*Education and Social Progress.* Alexander Morgan.

*Essays in Vocation.* (Oxford University Press. 3s. 6d.)

Chapters IX. and X.

Plato's *Republic*.

Allied Subjects :

Further Education and Continuation Schools.

Democracy in Education.

The Story of *The Little Commonwealth*, or any educational experiment.

Report of Ministry of Reconstruction Committee on Adult Education. (Wymans).

Suggested Hymns : 255, 158, 34.

Keynote of Thought : "The direction of the mind is more important than its progress."—**JOUBERT**.

"Not the truth which a man knows, but that which he says and lives, becomes the soul's life. Truth cannot bless except when it is lived for, proclaimed and suffered for."—**F. D. ROBERTSON**.

Aim of the Lesson.—To consider how Education helps us in the search for Truth.

#### Notes on the Lesson.

Browning, in his wonderful poem, *Paracelsus*, causes his leading character, Paracelsus, to say :

Progress is

The law of life—man's self is not yet Man |  
Nor shall I deem his object served, his end  
Attained, his genuine strength put fairly forth,  
While only here and there a star dispels  
The darkness, here and there a towering mind  
O'erlooks its prostrate fellows ; when the host  
Is out at once to the despair of night,  
When all mankind alike is perfected,  
Equal in full-blown powers—then, not till then,  
I say, begins man's general infancy |

Here is suggested to us the idea that only as the race advances can true progress be made. It is the noble race preferred to one giant and many pygmies.

From Plato on, great literary prophets and literary politicians have stated in their Utopias and fictions their belief that the setting-up of a just and righteous social order would depend for its achievement upon the "all-wise man." They give it as their opinion that some single super-wise person, or a small group of exceedingly wise persons, will arise and establish a new order. And this new order, being founded upon wisdom, will be perfect and just for all. The tired world looks in vain for these saviours. History is full of records of men who have sought to impose their conceptions of social order and justice upon others.

Our Master taught that the Kingdom could only be peopled by persons who had won it for themselves. The works of others would not give us a right to enter. The greatest treasure of life could only be had by our own striving. And He warned us of false prophets who would have us believe otherwise. A few wise men may lead a nation upward (and the nation would have to be wise before it could discover and choose them), but they might very easily be the towering minds which overlooked their prostrate fellows.

The passage in Proverbs and the verse from Galatians show us how truth is to be regarded as the bulwark of personal and social life. How far do we regard this as an accurate and sufficient statement ?

We grow in manhood as our power over life increases ; every step upward enables us to regulate and direct our conduct. And this power of direction we discover by education.

*What do we mean by Education ?*

Definitions are numerous, but good ones are few. Do you think the following defines the meaning of Education fully ?

"Education is a progress of training in love and hatred guided by authority, and ending in an ordered freedom for which the name is harmony. Education is no process of technical equipment ; it is a preparation for a life in which the fully-developed individual finds scope for his powers and realises himself in the society, and in the service of, his peers and fellow-citizens."—CAMPAGNAC, *Converging Paths*.

The training of ourselves and others in love and hatred, the awakening and developing of latent faculties, and the realising of social duties, are not confined to any one particular part or branch of life. In every walk of life these processes are carried on. But in order that some of them may be carried on with certainty we have devised educational systems and machinery. The systems are the modes of instruction : the machinery consists of the buildings, books, libraries, museums, laboratories, etc. In setting this machinery to work, and in using the various

schemes of training, it is essential that we should remember that human life is not uniform. There is an infinite variety of grades and types of human beings, but all healthy beings have one thing in common : a desire for self-expression. The supreme purpose of education is to enable men to express themselves. Our educational system must respect and reverence the variety of human nature and give place for the urge of expression.

*Consider in relation to the Methods of Education,*

- (1) The means taken to train children in love and hatred.
- (2) The ways we train our youths in love and social duty.
- (3) The provision made to enable adults to repair the lack of early development of faculties.

*Education and Youth.*

We cannot teach men the true art of life by untruths. Truth is the only standard upon which a noble and useful life can be based.

The young depend upon the old for a large part of their training. The ideas upon which they found their lives come from their elders. Wrong ideas imparted in the years of childhood and youth are only corrected with difficulty in later years, but wrong causes for hatred and love are more difficult still to correct.

Youth is the time when life is most pliable, when ideals can be formed and the character and outlook of a person given a definite basis. About the age of fourteen the floodgates of life open, racial instincts, curiosity, the desire to know, manifest themselves. From this time on until maturity is reached youths and maidens are moulded and stamped in ways which leave permanent marks. We realise that education is no single and simple process, but is multiple and complex. Home, school, workshop, street, church, associates, books, are all factors in the process. Each plays a part and has a power in helping to form the conception of citizenship held by the rising manhood. If this conception is to be worthy, then elders must practise truth that youths may learn of them the best life holds.

How can we so arrange the process of education as to ensure that right ideas shall flow into the pliable mind of our youth ?

*Bread-and-Butter Education.*

To enable ourselves to live we are bound to train our faculties. Man depends upon his labour for the means of life. The man who neglects to train himself to be an efficient bread-winner does injury to himself and the society of which he is a member. As Morris says : " The reward of labour is life," or " Thou shalt work in order to live happily."

If we are to be efficient craftsmen it is necessary that one phase of our organised educational system should be devoted to training youths and men vocationally. In some branches of industry high technical skill is required, and the period required for training is long.

The true workman takes pride in his work, and it is easy for a good workman to become totally absorbed in his work. This, however, is not a good state of affairs, for a man who is married to his work forgets the world around him and his duty to his fellows. There is a wide difference between a man's requiring food for life and making the getting of it the whole purpose of life. We are apt to train ourselves technically and commercially at the expense of our humanity.

Truth demands that technical education and vocational training shall have their place in life but not be made the whole purpose of life.

#### Questions:

- (1) What are the needs of life ?
- (2) How can we ensure that commercial education shall not be carried on at the expense of true education ?
- (3) How may the "expert" be a help to a community ?
- (4) How may the "expert" be a danger to a community ?

#### *Education and the Beautiful.*

Beauty and morality are closely related. Beautiful things are a source of deep and lasting joy, and have a marked effect upon character. To be able to recognise and appreciate fully the beauty of the human form, of the universe, of pictures, books, buildings, animals, we need training. We can, it is true, see and enjoy many beautiful things without special training, but it is only by training that our vision and taste are refined and become capable of discriminating between the degrees of beauty and ugliness.

The untrained eye can help its owner to appreciate and enjoy a beautiful picture, but the trained eye will enable its possessor to carry away a mental image of the picture, and thus extend the pleasurable of the picture and make profitable contemplation of it possible.

Amongst things called beautiful there are spurious forms as well as genuine forms. The spurious do injury to us because they awaken our baser emotions. To be able to distinguish the good from the imitation and the bad, we need training.

Plato has much to say on this point, especially in the *Republic* and in the *Symposium*, and few have known better how to utilise the beautiful in education than the Greeks did. (See subsequent lessons on Beauty.)



Do we pay enough attention to the training of the faculties which enable us to distinguish and appreciate the beautiful ?

What part should literature and artistic handicraft be given in an educational system seeking to extend " truth " ?

*Education and Religion.*

The question of religious instruction has been a fruitful source of controversy and dispute. Nevertheless, if we are anxious that truth shall prevail in our educational methods, a place must be found somewhere in the scheme for religious instruction.

True religion is the means whereby men come to know God and place themselves in correct relation to Him and to each other. Unfortunately, we are content to relegate our instruction in religious matters to anyone who cares to take upon himself the duty. If the interior of our minds could be laid open for inspection, what a curious medley our religious ideas would seem. On business matters we strive to think clearly, to order our ideas, to have reason for doing things, and to be able to explain our conduct. Is there any reason why our thinking relating to the nature of God should be less orderly ? Is there any reason why we should be more careful to know the facts about a public dispute than the facts relating to the teaching and person of Jesus, or to the spiritual nature of man ? Is it our faulty religious training that causes us to approach the matters of the world and matters of the spirit with different tempers of mind ?

**Questions :**

(1) What contribution to the cause of Truth in Education does the Adult School make ?

(2) What changes can you suggest in the routine of your School which would give truth a better opportunity of being expressed ?

April 18th.

## IV.—TRUTH IN PUBLIC LIFE.

Bible Reading : Luke 20. 21-47.

Other References :

*The War of Steel and Gold*, Brailsford. (Bell. 3s. 6d.)

*Principles of Social Reconstruction*. Bertrand Russell.

*National Being*. A.E.

*Unto this Last* (The Roots of Honour). Ruskin.

Allied Subjects :

Secret Diplomacy.

Civic Rights and Duties.

The Idea of the State.

Self-Government.

The Evils of Censorship.

The Work of Josephine Butler.

How a Newspaper is "run."

Suggested Hymns : 80, 108, 2.

Keynote of Thought : " If you have much wisdom in your nation you will get it faithfully collected ; for the wise love wisdom, and will search for it as if for life and salvation. If you have little wisdom, you will get even that little ill-collected, trampled upon, reduced as near as possible to annihilation, for fools do not love wisdom ; they are foolish first of all, because they have never loved wisdom, but have loved their own appetites, ambitions, their coroneted coaches, tankards of heavy-wet. Thus is your candle lighted at both ends, and the progress towards consummation is swift. Thus is fulfilled that saying in the Gospel : To him that hath shall be given ; and from him that hath not shall be taken away even what he hath. Very literally, in a very fatal manner, that saying is here fulfilled."—CARLYLE, *Past and Present*.

Aim of the Lesson.—To see how respect for Truth could be made a principle of our public life.

### Notes on the Lesson.

The people of the East spend more time in the open than the people of the West. They congregate in their market-places and bazaars and spend less time indoors than we do. Our climatic conditions do not admit of our doing business outside all the year round. We pride ourselves upon being able to live private lives ; we rather despise the public life of the Easterner. It lacks the privacy that we love.

In common with all the other people of the East, the people of Palestine spent most of their time in public places. Jesus Himself was a frequenter of the market-place and the synagogue. He talked and discussed in the open, He loved company, and only resorted to privacy and solitude for purposes of meditation.

But because we spend only a comparatively small amount of our time in public places and in the company of persons other than of our own family or friends, we have come to regard public life as a type of life which is lived only by a few persons, by politicians, preachers, governors, officials and the like. Actually, however, even the more privately disposed amongst us are called upon in these days to lead a life which may be called a public life. It cannot be called public in the same sense that we call the life of a politician public, but it is public in the sense that it is closely related to, and dependent upon, the lives of others. A self-contained life is impossible to anyone in these days. We depend upon so many outside services and supplies for the needs of life that we cannot lead a life apart from others. And although we may not frequent the market-place and discuss the affairs of government and commerce in the open, yet we are in very fact, by the complex order of our society, called upon to mind the business of others in order to mind our own.

The Greeks of the city states performed their duties of citizenship in the open, going daily to the places allotted for discussion of public affairs and taking personal part in the ordering of government. (This, we have already seen, was the method of Socrates, and members should discuss the manner in which he used it.) To-day the newspaper takes the place of the market square. The club, the school and the workshop are places where discussion takes place, and the ballot-box is the means of registering opinion.

### *Public Opinion.*

It is commonly said that the will of the people gets itself expressed. How this happens we may not be quite clear, but we vaguely refer to "public opinion." At the back of our minds there resides the idea that the people have a collective opinion. Upon this collective opinion we say the standard of morality rests. How often we hear the statement that if only public opinion could be created upon this or that evil the government would take steps to remove it. Our statesmen tell us that they can only act when they have the backing of public opinion.

How is public opinion formed? Try to estimate the part played in the process by the following:

- (1) The Press.
- (2) The Platform and Pulpit.
- (3) The Theatre and Cinematograph.
- (4) The interchange of ideas between men and women at their work and during their leisure.

The opinions of the people are not formed purely upon reason. Instinct and emotion play a large part. We take sides

often because it pleases us so to do. Affection, hate, joy, are forces which help in the foundation of opinion.

Let us remember that emotions can be artificially stimulated. Newspapers, theatres, churches, books, are means whereby they can be aroused, and the fact that emotion plays a part in the formation of opinion and that it can be artificially stimulated, places in the hands of unscrupulous persons a powerful lever. By using the press, the platform, and the theatre to stimulate emotion, opinions can be created in the minds of men which are not based upon truth or honour.

How can we assist in creating a "public opinion" which is based upon Truth?

### *The Press.*

The press is a powerful factor in modern life. It has perhaps more power of influencing opinion than any other single public organ, and for this reason it is essential that it should be used circumspectly. Newspapers serving the ends of a selfish class (whose love of mankind is small, but whose love of power and money is great) do often by playing upon emotion succeed in creating false opinion. They stimulate hatred and foster passion because it serves their selfish purposes. By means of the press truth or untruth can be circulated, and carried to places where no other voice is heard. Keeping as it does the most distant members of a community in close and intimate contact with the doings of the life-centres—it is a power for good or ill.

Consider the following statement :

"The press eliminates three-quarters of all by which opinion may be judged, and yet it presents the opinion with more force. The idea is presented in a sort of impersonal manner that impresses with peculiar power because it bears a sort of detachment, as though it came from some authority too secure and superior to be questioned."—HILAIRE BELLOC, *The Free Press*.

If the above be true there is an urgent need for reform. Too much depends upon the opinion possessed by the people to allow it to be thus unscrupulously exploited. Surely it is one of the first tasks of the Christian community to ensure that its organs for distributing news shall publish the truth on all occasions.

How could a reform of the press be instituted ?

### *Truth and Government.*

As citizens we are called upon to take a part in the governing of our towns and our country. It is a duty and a privilege which can only be well and faithfully discharged, if we carefully



train ourselves, and rigorously demand the highest standard of truth in all departments of government. In no one section of government should there be room for a man who acts untruthfully. The disciples of truth are called upon to use their efforts to ensure that persons taking public office should be truth-loving and honourable.

The teaching of Socrates in the *Apology* and *Crito* should be specially considered in this connection.

Politics ought not to be a game in which one set of men seek to delude another. If we cannot impress our view of life upon others without resorting to the means of untruth or implied untruth, we had better leave the propagating of our ideas alone. There is room in public affairs and politics for men with the high standard of honour which comes from serving truth.

How can we make our political system cleaner ?

What can the Adult School do towards bringing the standard of truth into the affairs of government ?

### *Truth and Justice.*

One of the noblest of human virtues is the virtue of justice. It springs from a desire to do right. It is a public virtue. To act justly we must needs know the truth, and, knowing the truth, act dispassionately and with dignity.

To the Christian, God is the embodiment of truth and justice, and one of the grandest ideals which Christianity has given to human society is the ideal of equal justice for all men.

Justice is not, however, the appendage of a legal system ; courts, lawyers, judges, may be part of the prescribed form of justice, but the spirit of justice must reside in the hearts of a people before it can become a rule of life. We often overlook this fact and confound justice with the legal machinery which attempts to interpret her. Nowhere is Plato more useful to us than on this subject—indeed, it is the main topic in the *Republic*. He felt the idea of justice to be the very essence of the State. How far do you feel this to be a correct statement ?

We can teach the elements of justice in our Schools, we can learn the elements of mercy which should temper justice from our Master. Justice in public affairs depends in the last resort upon how well we have individually learned our lessons.

How does public opinion affect justice ?

Is a legal system necessary to ensure that justice rules ?

April 25th.

## V.—TRUTH IN INDUSTRY.

Bible Reference : Proverbs 11. 1-14, 26-31.

Other References :

*Christianity and the Social Crisis.* Rauschenbusch.

*The War of Steel and Gold.* Brailsford.

*Unto This Last.* Ruskin.

*Your Part in Poverty.* George Lansbury. (Allen & Unwin, 1s. 3d.)

Allied Subjects :

The Growth of English Commerce.

Mediæval Socialism.

The Influence of Christianity upon Social Ideals.

The Whitley Reports.

Keynote of Thought : " Your labour only may be sold : your soul must not."—RUSKIN, *Time and Tide*.

" There is no wealth but life."—RUSKIN, *Unto this Last*.

Suggested Hymns : 90, 70, 6.

Aim of the Lesson : To see what effect the practice of truthfulness would have upon our industrial and commercial life.

### Notes on the Lesson.

*Two standards of morality.* No section of modern life is more urgently in need of the application of the principle of truth than industry and commerce. There has grown up in our midst, by the side of our present commercial system, a dual order of morality. We have come to have one standard of morals for our ordinary life and another for our industrial activities. Thus it happens that we find men doing things at business which they would not stoop to do outside it. There are comparatively few men who make a practice of lying in their ordinary relations with other men, but how many practise deceit and skilful falsehood in the interests of their work or business? Few men pilfer and thief outside their work, but there are many who will, by methods less obvious than we associate with stealing, rob those for whom they work or those to whom they sell goods, or whom they employ. Suppose we were to name the sins of our industrial and commercial life, by the same names as we apply to them when found in other places; we should then call the employer who pays bad wages and makes high profits, a thief, and the workman who receives wages for work which he has either shirked or done badly also a thief. But we call these sins by other names when they apply to business. We say, the employer who unjustly uses his workmen, is a hard man, the workman who shirks his work is lazy, the shopkeeper who sells at undue profit a

profiteer, and the person who gets money by selling goods on false pretences, a clever rogue. In the interest of truth we should strive to call vices of the same kind by the same name wherever we find them.

Can there be more than *one* kind of true morality ?

*Morality and Prosperity.* Men have always been prone to prosper at the expense of character and moral uprightness. Perhaps Jesus had this in mind when He said that it was harder for a rich man to enter the kingdom of Heaven than for a camel to go through the small gate in the city wall. It must have been so in the time of the writer of the chapter of Proverbs which heads our lesson.

The isolated verses, while not showing any close connection, teach certain well-defined lessons. They deal with honesty in commercial life, with the contrast of over-estimation of oneself, as against the proper complacency which worldly wisdom prompts. They reach a higher level (verses 3-9) in dealing with the saving power of goodness as over against the certain dangers of persistent wickedness. In 10 and 11 we find a thought often echoed by the prophets, that civil prosperity is the outcome of virtuous conduct, while public affairs have taught the writer (verse 14) the wisdom of looking at any line of proposed policy from every side.

The second section deals with the value of kindly conduct, the folly of trusting in the power of riches : but, on the other hand, inculcates the folly of stinginess, verse 29 really applying to the man who is so niggardly as to bring distress on his household. Thus we see the application of wisdom to public and private affairs.

There have been times when men have striven to make prosperity conformable with morality. There was a time in this country extending roughly from the Middle Ages to the coming of power-driven machinery, when the craft guilds endeavoured to bring the dealings of their members into line with moral principles. They strove to exercise a good influence, not only by regulating prices and wages, but by insisting upon the goods produced being of certain standard in respect to workmanship, quantity and quality. They sought to protect their members from unrestricted competition and thus enable them to be secure against want and the vices which accompany poverty. There was a close connection between the guilds and religion, and many of them assumed forms closely resembling co-operative religious societies. With the coming of the industrial revolution there came the new science of economics. Men became eager to make money, and in their haste they forgot that they were dealing in human life. Aided by the new science, which taught the

necessity of " free competition " and the " laws of nature," they forgot the laws of truth. By the aid of the new machines they tapped unlimited sources of wealth and learnt how to make money faster than they learned how to distribute it justly. They divorced morality from business and locked truth in a dungeon. The horrors which followed their discoveries are disgusting in the extreme and could only have been possible in an age in which men forgot God and smothered their conscience. For a time the " Science of Wealth " blinded men. But there arose teachers like Ruskin, Carlyle and Arnold, who emphasised the truth that well-being is dependent upon morality. They urged men to love wisdom and seek the true meaning of wealth.

Unfortunately, however, even though truth lives and conquers, untruth is hard to kill. To-day we still lean to the idea that " business is business " and that morality has little to do with it. We regard business and moral truth in the same way as we do oil and water, as things that will only mix under rare and almost unheard-of conditions,

Can you explain why we persist in the " business is business " view of industry and commerce ?

*Life the only Wealth.* Ruskin says in *Unto this Last* :

" That country is the richest which nourishes the greatest number of noble and happy human beings ; that man is the richest who, having perfected the functions of his own life to the utmost, has also the wisest helpful influence, both personal and by means of his possessions, over the lives of others."

Do we believe this ? Dare we practise it ?

Why is it that man, knowing the truth about wealth, still bends most of his efforts to accumulating material ?

*Industry and Life.* If Life is the only wealth, then Industry and Commerce are the servants of life. They are not ends in themselves to which a man must dedicate his life. True, we cannot live without materials, but there is a difference between living for materials and living by the aid of materials.

To live, a man needs freedom from undue restraint, he needs to be able to shape his outer life to his inner ideal. If he is a slave in any sense, the extent of his life is limited ; " the measure of his step is the length of his chain." The chain may be circumstance, it may be other men, or it may be his own making. By shunning truth we forge for ourselves a chain.

Have we shunned truth in industry and made it a chain instead of a ladder ?

*Industry and Truth.* (a) *Moral Truth.* There are two spheres in industry to which we can apply moral truth ; (1) in the relations between the various sections of workers and employers ; (2) in



the external relations between the manufacturer and customer, or producer and consumer. To have moral truth in industry we must have the principles of truth in both these parts.

Honourable dealing between the various sections inside industry can be fostered by the provision of means, in the shape of committees, lectures, meetings, etc., for the frank, full, and constant interchange of ideas and opinions; and by the removal of conditions which put a penalty on honest dealing. The art of speaking the truth can be fostered by stern measures being taken against those who handicap straightforwardness by victimising the man who speaks out and promoting the man who has no standard of morals. It can be helped by all sides taking the trouble to know the facts. Many disputes would be avoided if the persons concerned knew all the facts. Ignorance makes disputes possible and intensifies bitterness between parties at variance. It would be useful here to consider briefly how Trade Unions can help to establish honourable relations between internal sections. Another source of untruth in the dealings of those inside industry springs from class bigotry. Modern industrial organisation fosters and intensifies class bigotry.

Will the Whitley Councils help to destroy this bigotry?

In considering the external dealings of industry, we must realise that the problem has two sides. To practise truth the producer must make his word his bond, and manufacture only goods which are up to his advertised standard, that are neither fakes nor substitutes. At the same time the consumer hinders the practice of truth if he demands the impossible in quantity or price, or purchases things which he knows require unclean methods to make and sell. To sell particular articles or classes of goods, business firms, shopkeepers or agents, when in competition with each other, often promise to supply articles of a quality which they know cannot be made for the price, or promise to deliver to a given time, knowing full well they cannot live up to their promise. It is considered good business to score over a competitor, and to this end methods which are the reverse of honourable are sometimes used and truth suffers.

How do the modern methods of advertising tend to make producers tell untruths and purchasers expect the impossible?

(b) *Scientific Truth.* To serve life truly, industry must avail itself of science and the truths she has discovered. Every discovery of a new process, of a new means of applying nature's powers, or of a new source of energy, is a means of freeing man from bondage of material things and enriching his life. If we point to the fact that in the past such has not always been the case, we do not disprove the truth, but only indicate that hitherto

men have only applied that part of truth which has served their selfish purposes. Scientific truth must be accompanied by moral truth if it is to render man true service. Machinery, specialism, high productivity, and skilful organisation are all means, if rightly used, of ridding life of useless toil. The true value of science does not lie in the fact that it helps men to win more material wealth, but in the fact that it makes it possible for a larger number of men to enjoy life and be free from material cares.

To utilise the forces of nature to the full we must know their laws, to apply them we must know how to construct tools, machines and instruments, and how to order processes. Between the truth of science and industry there should be interdependence.

We do not serve truth when we do things by trial and error or unscientifically. It is wasteful to ignore the truths which science has discovered. The discovery of scientific truth calls for patience and resource, for opportunity to observe and record observed facts, and in the interests of life industry should foster these things.

How can we strengthen the link between science and industry ?

May 2nd.

## VI.—TRUTH AMONG NATIONS.

Bible Reference : Isaiah 40. 15-31.

Other References :

*Ten Years of Secret Diplomacy.* E. D. Morel.

*Problems of Power.* W. Morton Fullerton. (Out of print.)

*International Relations.* A. J. Grant, A. Greenwood, and others  
(Macmillan, 2s.)

Allied Subjects :

The League of Nations (List of publications obtainable from the  
League of Nations Union, 22, Buckingham Gate, London, S.W.1).  
International Law.

The Story of the Work of some International Society.

Keynote of Thought : " If the world is to be saved, men must learn to be noble without being cruel, to be filled with faith and yet open to truth, to be inspired by great purposes without hating those who try to thwart them. But before this can happen, men must first face the terrible realisation that the Gods before whom they have bowed were false Gods and the sacrifices they have made were vain."—BERTRAND RUSSELL.

Suggested Hymns : 27, 156, 36.

Aim of the Lesson : To discover where the practice of open truthfulness would lead the nations and to see what stands in the way of a " League of Truth."

### Notes on the Lesson.

*Our limitations.* It is not easy to break away from our surroundings and view the world impartially. We need imagination and vision to do it successfully. The customs of our country, its history and tradition, our language, and even our own particular method of interpreting a universal religion, all tend to hinder clear-sightedness. We view the world through coloured glasses and in consequence rarely get a true impression. We recognise that Christianity lays emphasis upon the fact that all men are equal before God, and in the abstract we are willing to grant it, but in the concrete, and especially when wearing our coloured spectacles, we are apt to make exceptions; to rule that under some conditions a man is our brother, but under others he is not. He is like us in form but made of another kind of clay.

*Our Hopes.* Most of us cherish the hope that some day we shall discover the means of putting our ideals into practice. We admit the principle of universal brotherhood, we see that the nations of the earth ought to be united, and we are groping for the means of realising this ideal. A stern application of the principle of truthful dealing would go a long way in this direction.

*Let us try to view the world as a whole.* We see the world around us divided into Nations and Nation-groups. Each

nation or group has a separate and distinctive identity. In each the members are bound together by language, race or religion, and possess an affection for the men and women who share with them the same tradition and history, whose forbears toiled for the same causes as their own, and who are affected by the same group successes or failures as they themselves.

Although each nation or group of nations possesses a collective character and outlook, this collective character depends entirely upon the character and soul of the people in that nation or group and not upon a few persons, for, as has been well said, "Civilisations are externalisations of the soul and character of races. They are majestic or mean according to the treasure of beauty, imagination, will and thought laid up in the soul of the people."

As the years go by, the nations of the world become less rigidly self-sufficient and insular. Economic forces are at work breaking down the self-sufficiency of nations, just as the same forces once broke down the self-sufficiency of the village and town life of the Middle Ages. It is a commonplace that capital is international. Each group of peoples in the world becomes yearly more dependent upon other groups for the very means of life, and tariff walls fail to prevent this movement toward economic unification.

Can you illustrate this tendency by historical examples ?

In addition to the strong loyalty we find in the separate groups, and the growing tendency for groups to lose their self-sufficiency, we see other forces at work, the operation and purpose of which are not so easily discovered. In the first place we see a tendency for groups of peoples or nations to be collectively ambitious, or led by ambitious leaders. And we see them striving to gain their own ends by every means in their power regardless of others. Secondly we see a grave distrust which exists between group and group. The groups distrust each other and believe that every other group is only waiting a favourable opportunity and time to work its will and vengeance upon it. The result of this distrust is that modern civilisation is for ever living on the edge of a volcano, which may at any moment break forth and scatter pain, poverty and death amongst thousands of people.

Add to these facts yourself and try to furnish concrete examples in support of or in opposition to the above and then consider two views of the meaning of nationhood whose representatives we may take as Mazzini and Treitschke.

*Two views of Nationhood.* Mazzini regarded the nation as having a mission. He taught with force and fervour that the function of the nation is to aid struggling and oppressed peoples,



to give sympathy and encouragement to all who are fighting the battles of human freedom. And that loyalty to the nation was second to loyalty to truth and conscience. Here are his own words :

" In whatever land you may be, wherever a man is fighting for right, for justice, for truth, there is your brother ; wherever a man suffers through oppression of error, of injustice, of tyranny, there is your brother. Free men and slaves, you are all brothers. Origin, law and goal are one for all of you."

Treitschke, the German apostle of power, also taught that the nation has a mission, but to him it was a mission of extending its own particular civilisation. In his estimation force was the agent of the national mission, and under his scheme a would-be successful nation must start by accepting force as a cardinal tenet of its faith. He " held that a State, like every other individual, could only remain vigorous and healthy if it were continually struggling and exercising its powers. Therefore, conflict was the normal relation between States, and warfare was essential to their well-being." As he himself says, " In this eternal conflict of separate states lies the beauty of history : the wish to do away with rivalry is simply unintelligent." (Quoted by Conrad Gile in *National Prosperity and Power*).

*Which is the True View ?* By which school of thought are our national ideals to be moved and inspired ? One is clearly a denial of Christian principles ; it is also a denial of all that is best in human nature, as well as a gross and wicked misreading of history. For if we look carefully into the matter we shall see in the history of human progress a general and conscious movement from individual self-sufficiency to the need of co-operation with others ; every advance widens the area of man's co-operative activity and deepens his need for it. This is biologically and economically true.

*If the mission of a nation is to help forward the coming of the Kingdom, truthful dealing is essential.* If we recognise that it is the privilege and duty of the nation-group to help all men to extend the basis of human freedom, to help all men to discover joy and love in life, Truth is one of the first essentials of the citizen of the nation with this mission. Loyalty to the truth must be our first concern, national affection and national ambition must be overruled by the truth.

For do we not now know to our lasting sorrow that mere national ambition blinds men to the truth ? We require our patriotism and love of country to be tempered by a humane spirit, and guided by a rational and truth-loving mind. For without the saving temper of a rational mind to keep in check our passionate emotions, and the compelling power of a humane

spirit which enables us to see beyond the mere nation-group and envisage all human beings as members of one great family, patriotism is a blind force easily used for base ends by charlatans and rogues.

*What does the adoption of Truth as the standard of national life imply?*

(1) A realisation that others beside ourselves desire to live and have "life."

(2) That the mere semblance or form of truth in the dealings of nation with nation is not enough. Intercourse must be true in every part, in the thoughts which weigh circumstances and conceive projects, in the phrases which express these thoughts and projects, and in the acts which seek to embody them into life. Which means that no longer must diplomacy be a game in which the players seek to gain goals by hoodwinking and deceiving their opponents, but in straightforward and open interchange of ideas and projects.

(3) That as a beginning the peoples of the nations must seek to understand each other, must diligently search for knowledge of the doings, hopes and fears of men in other countries than their own. Men must demand from the press, from the platform and pulpit, from their statesmen and teachers, the truth in matters relating to the lives of other people.

(4) It is essential that we should learn to school our racial and national passions. The long ancestry of human strife which lies behind each one of us must be held in check by our instincts of love and justice; we must somehow learn to subject our death-dealing instincts of hatred, fear, and accumulation to our life-giving instincts of love and joy in life, co-operation and mutual aid.

(5) Before and above all—if we believe Christianity to be the embodiment of Truth and light—to adopt it as our philosophy of life, as the touchstone of our conduct, and to practise it in our dealings with other peoples. *Dare we try it?*

*A League of Truth.* Our Bible reading emphasises the relative insignificance of the nation. The world is a whole, the nations are not the all-important factor, the chief thing is to recognise that before God men are brothers. The majesty and strength of nations, the skill and splendour of their rulers, in the estimation of the writer of this chapter, are as nothing in comparison to the skill of the Father of men.

A modern writer has put the same thought in other words. H. G. Wells says:

"Mankind is hardly more awake than a little child and still collectively dreaming. It has its dreams, which it expresses by its

flags of nationality, its strange loyalties and irrational creeds, and sometimes its dreams become such nightmares as this war. But the time draws near when mankind will awake and dreams will fade away and there will be no more war, no kings, no leaders but the one God of mankind. This is my faith."

Suppose we believe that Isaiah's words were true and that the practice of truth would hasten the day dreamed of by Wells. How should we start to realise our belief? Imagine the nations pledged to deal truthfully with each other, the peoples of the earth desirous of knowing the truth; what would be the result? By the practice of personal truth, by our demand for truth in public life, in commerce and industry, and in the dealings of our nation, we can do our part towards the realisation of our dream. Let us start now and make the words that follow our prayer.

"Spirit of Truth, still further urge thy sway,  
Still further brighten our imperfect day.  
From every other fetter set us free  
From every bond that is not knit by thee."

This is the day of such opportunity, for, as General Smuts has said, "Humanity has struck its tents and is once more on the march."

## Section III.

**The Search for Beauty.**

NOTES BY ALICE ROBSON, B.Sc., ARNOLD FREEMAN, M.A.,  
AND W. ARNOLD VICCARs.

**BIOGRAPHICAL FOREWORD.****Robert Browning and William Morris.**

The fifteen lessons of this section, "The Search for Beauty," call for a knowledge of biography and of history. Many are the men to whom we of these days must look back with gratitude because, in one way or another, they have been the pioneer adventurers in the manifold search for Beauty. It has been felt by those who are responsible for these notes, that we must not crowd our canvas by introducing many of these great figures. We have gone rather to the opposite extreme and—with occasional other references—have tried to show Robert Browning and William Morris as representatives of the world's creative men and women. Our references to them will be frequent, and we ask you, who join us in these lessons, to make friends of these two great Englishmen, so that, whatever other adventurers you may admire, you may at all events see into the hearts of these two and enjoy the true manliness and the solid impetuosity of both.

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ROBERT BROWNING, 1812—1889.

Robert Browning is best discovered in his poems. To read these with advantage some guidance is necessary and the best guide for us is probably the Adult School Study Circle booklet on *Browning* (N.A.S.U., 1, Central Buildings, Westminster). An interesting, though partial, view of his life may be had from G. K. Chesterton's *Robert Browning* (Macmillan—English Men of Letters Series, 3s.). A good selection of Browning's shorter poems is published at 2s. by John Murray (2s. net.), from which those who have not previously read Browning might begin by choosing the following narrative poems:—

- |         |                                 |
|---------|---------------------------------|
| page 61 | Incident of the French Camp.    |
| „ 143   | How They Brought the Good News. |
| „ 103   | The Pied Piper of Hamelin.      |
| „ 65    | The Boy and the Angel.          |
| „ 274   | Hervé Riel.                     |



Among the many very short poems one may choose :

- page 10 The Year's at the Spring.
- „ 310 Summum Bonum.
- „ 317 The Lady and the Painter.
- „ 142 The Lost Leader.

and the more difficult, but extremely fine and characteristic

- page 238 Prospice.
- „ 318 Epilogue to Asolando.

Then, as giving a fair idea of the mind of Browning, one might read, in the following order :

- page 229 Rabbi Ben Ezra.
- „ 192 The Guardian Angel.
- „ 224 Abt Vogler.
- „ 242 Apparent Failure.
- „ 258 Shop.
- „ 122 The Statue and the Bust.
- „ 112 A Grammarian's Funeral.
- „ 18 An Epistle of Karshish.

Another good selection is *Browning and His Poetry*, in Harrap's "Poetry and Life" series, 1s. 6d.

Now, why does Browning the poet seem to us to be so worthy a type of the adventurer ? In his life he had but few adventures as most men rate them. His was not an exciting career. Sturdy and robust as was his body, his claim, "I was ever a fighter," was a spiritual and mental and not a physical claim. Mentally his range was as immense as his vast sympathy, and his life's work was to discover and to proclaim the good in all the myriad types of humanity which came within his view. He appeals to us because he was always more concerned with common folk than with those who are called great and more with common every-day things than with the rare. It was typical of him that when he wrote a series of poems called "Parleyings with Certain Persons of Importance in their Day," a feature of the series is that, whoever thought them important in their day, they are almost unknown to us. Browning looked for importance and looked for beauty in unpromising places, and he found them there. He set himself alongside all sorts and conditions, all classes and all nationalities, and got to know them with the intimacy of friendship. That his understanding of men might be complete, he left no stone unturned ; he wanted to understand painters—so he himself became an amateur in their own art ; to understand sculptors—so he himself took to modelling ; musicians—so he played ; his own hands had felt the things he wrote of. He had one profession—poetry—and he had the professional's keenness about it ; in other things he was the great amateur, with all the amateur's keenness.

In his life Browning had one great adventure ; it had to do with his marriage and it coloured his whole view of life and made him kin with every other adventurer. The one man or woman for whom he had nothing but condemnation was the one who, when the hour for adventure struck, held back.

" And the crime I impute to each frustrate ghost  
Is, the unlit lamp and the ungirt loin."

This strong man, with his intense and world-wide love for humanity, is a fit friend and helper for us in our adventures.

#### WILLIAM MORRIS, 1834-1896.

Every member of an Adult School should at least buy a copy of Fabian Tract 167, which is a short life and study of Morris by Mrs. Townshend (Price 2d., Fabian Society, 25, Tothill Street, S.W.1). More adequate studies are those by Clutton Brock in the Home University Library (2s.), by Holbrook Jackson (8d. and 1s. 6d., Fifield's), and by W. R. Lethaby (6d., John Hogg, 13, Paternoster Row, E.C.). The authoritative life is that by J. W. Mackail (Longmans, 6s.).

The following books give the clue to his ideas on Art and Socialism :—*Architecture, Industry and Wealth ; Hopes and Fears for Art ; Signs of Change ; Art and Its Producers*. Two of the most beautiful Socialist or Communist romances are his *A Dream of John Ball* and his *News from Nowhere*. His shorter poems are collected in a volume called *Poems by the Way*. He wrote a number of longer poems, notably *The Earthly Paradise*, and made various translations, of which the most important are his translation of the Æneid and the Odyssey, and his poetic version of the Icelandic Saga *Sigurd the Volsung*, which he wrote because he said, "This is the Great Story of the North, which should be to all our race what the Tale of Troy was to the Greeks."

Of his prose romances perhaps the best are :—*The House of the Wolfings ; The Roots of the Mountains ; The Wood beyond the World*, and *The Well at the World's End*.

William Morris was born in 1834. He went to Marlborough and Oxford, but he educated himself. He mastered, one after another, all the crafts that go to making beautiful the interiors of buildings, and may be said to have revolutionised (or begun to revolutionise) people's ideas on the furnishing and decoration of their houses. In the intervals of dyeing, weaving, designing, printing, etc., he wrote poetry and prose which place him among the great writers of the race.

To him beauty was what religion is to others ; he saw God as Beauty. " Art," he said, " using the word in its widest and true signification, is not a mere adjunct of life which free and

happy men can do without, but the necessary expression and indispensable instrument of human happiness." This intense love of Beauty makes him important to us. For reasons which must be sought in history, we English have lost the sense of beauty which enabled the English of centuries ago—the ordinary English working-people—to make things as beautiful as the still surviving churches to be found in our time-honoured villages. We care so little for Beauty that we are not conscious that our clothes and our houses and all we do and all about us are shamefully ugly, and we feel no sense of sin in accepting and even helping to perpetuate this ugliness. But if we study the life of Morris we cannot remain indifferent to Beauty.

In later life Morris became a Socialist. He became a Socialist because he loved Art. He loved it so passionately that he wanted greater Art than could be produced under conditions of private profit-making. He loved it so nobly that he wanted everybody to enjoy it. He gave himself to Socialism as magnificently as he had given himself to Art : sparing neither health, nor fortune, nor reputation, nor leisure for the work he loved.

" He died on October 3rd, 1896, aged sixty-two, and was buried in the little churchyard at Kelmscott. The body was borne to the grave in an open haycart, festooned with vines, alders and bulrushes, and driven by a countryman."

Out of the disorder and distress of to-day there is emerging a Socialism based upon what is noblest in men and women. In order to learn what that Socialism should be, and in what spirit we should work for it, we can turn to no more competent teacher than William Morris.

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NOTE.—Enquire of the Librarian, Central Library for Students, 20, Tavistock Square, London, W.C., for loan of more expensive works of, and books on, Morris and Browning.

## THE SEARCH FOR BEAUTY.

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### A.—THE BIBLE OF NATURE.

Does the above title seem to anyone to lack reverence ? Consider this saying :

“ God taught us to read :  
He lent us this world for a book.”

He, who at sundry times and in divers manners speaks to His children, has given them many books wherein to read of His dealings with them. One of these books we hold especially sacred, telling as it does of God's revelation of Himself, first to one section and then to the whole of the human race, culminating in the life and death and resurrection of Jesus Christ, the Man who came to show God to us ; and to this book, or rather this collection of books, we give the name “ The Holy Bible.” The derivation of the word is quite an ordinary one—*biblia*, the plural of the Greek *biblion*, a book—but to us it is hallowed by its associations, and has come to mean a specially sacred book, dealing with the deepest things of the soul's life. But God has not confined His revelation of Himself to this one book alone—there are other Bibles, where we can learn of His goodness and beauty.

And Nature, which the poet Cowper said to be “ but a name for an effect whose cause is God,” is one of these Bibles, in which we can as yet only spell out a few halting phrases, but enough to fire our minds with the thought of the glory and wonder of what is not yet understood. “ Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground ”—this should be the attitude of the soul by the sounding sea, or on the solemn hills, or in the rejoicing wood as it listens to its streams. Feel the musical soul of divine thought and love which is moving everywhere ; pass with hallowed awe and joy into the character of God revealed in, and making, the outward world ” (Stopford Brooke). This is what we are to try to do during the next four lessons.



May 9th.

## I.—THE GATES OF THE SOUL.

Bible References : Mark 4. 21-25; 8. 14-21; 1 John 1. 1-4.

Other References and Allied Subjects :

" If I have faltered more or less  
In my great task of happiness ;  
If I have moved among my race  
And shown no glorious morning face ;  
If beams from happy human eyes  
Have moved me not ; if morning skies,  
Books, and my food, and summer rain  
Knocked on my sullen heart in vain :—  
Lord, thy most pointed pleasure take  
And stab my spirit broad awake ;  
Or, Lord, if too obdurate I,  
Choose Thou, before that spirit die,  
A piercing pain, a killing sin,  
And to my dead heart run them in ! "

R. L. STEVENSON (*The Celestial Surgeon*).

*Immanence.* Poem by Evelyn Underhill.

Talk on the construction of the human eye, or of the ear.

Talk on Psychology—see *The Herbartian Psychology*, by J. Adams.

Lessons on *The Three Voices of Nature* in 1912 Handbook.

Suggested Hymns : 115, 258.

Aim of the Lesson : To learn that God speaks to us through Nature and through Art.

### Notes on the Lesson.

1. *The title* of our opening lesson suggests certain questions which might be considered before reading the Bible passages, always provided that too much time be not spent over them. At the outset we are faced by this : what do we mean by the soul ? These Notes are not going to attempt to answer this tremendous question, but the two quotations which follow (from *Joseph Vance*, by Wm. De Morgan) may help to guide discussion :—

" There are two distinct classes of people in the world : those that feel that they themselves are *in* a body ; and those that feel that they themselves *are* a body, with something working it."

" When we talk of the Soul, we mean the Self, and it would be a far more logical way to talk of a Soul's man than of a man's Soul."

George Fox held that the soul was not only the real best self of a man, but that it was linked with the Divine Soul, and therefore in speaking to men and women he used to appeal to " that which is of God within you."

Then, what are the gates? Are they not either barriers, or means of access, according as they are closed or open? (Think of a walled city like York or Chester, with its Bars.) Are the beautiful sights and sounds around us, both of Nature and of man's creating, and the senses by which we perceive and enjoy them, barriers between our true selves and the Divine, or are they open gates through which there may be, and should be, communication?

2. The readings from Mark's Gospel are plain in their insistence on our allowing eye and ear to take their full share in the education of the soul. The lamp of God's truth is before our eyes, and all that some of us think of is to hide it away so that we can forget that it was given us to use. And the penalty for failing to use it is the failure of power to use it—"from him that hath not shall be taken away even that which he hath."

The world in which Jesus lived and worked and ate and slept was full of God.

"When He walked the fields, He drew  
From the flowers, and birds, and dew,  
Parables of God,"

and it must have been difficult for Him to understand the denseness ("hardness of heart," Mark 8. 17) of people who had no vision of spiritual truth behind the outward and material things which they saw and handled. "Having eyes, see ye not? and having ears, hear ye not?"

Later on these same dense disciples did come to understand. When the promise of John 14. 26 had been fulfilled, their Master's meaning became clearer. They could speak then with certainty that the Word of Life had been made a reality to them through their bodily senses; not an abstraction of the imagination, but something which they had seen and heard and touched. (1 John 1. 1).

3. How do we regard our faculties of sight, hearing, smell, taste and touch, and that other marvellous capacity for conscious enjoyment which adds so much to the happiness of life? Do we fear them, as Marcus Aurelius surely must have done when he spoke of man as "a little soul carrying a corpse"? Some fervent seekers after holiness have feared all kinds of beauty as a temptation to draw their thoughts away from God. But Francis of Assisi and Catherine of Siena loved birds and flowers, and does not God speak to us in the beauty of the world which He has made? Flesh helps soul here, as Browning's *Rabbi Ben Ezra* says:—

"Let us not always say  
'Spite of this flesh to-day  
I strove, made head, gained ground upon the whole!'  
As the bird wings and sings,  
Let us cry, 'All good things  
Are ours, nor soul helps flesh more, now, than flesh helps soul'!"

Surely those who are afraid of beauty might be reassured by Paul's words (1 Tim. 6. 17), "God, Who giveth us all things richly to enjoy," and might turn their minds instead to the thought of how much we may learn through this very enjoyment :—

" Eyes, ears, took in their dole,  
Brain treasured up the whole ;

Should not the heart beat once ' How good to live and learn ? ' "

" In listening to the three voices of Nature," Prof. J. A. Thomson says, " man may be disciplined to hear even more august voices . . . to be thrilled with beauty may be a step to loving goodness." *May* be—do we not here reach the heart of the lesson ? God comes to us, in the beauty of the world, but unless we have teachable hearts we shall not see Him there—we shall not even be able to see how beautiful it is !

Read Rev. 3. 20, and as a commentary, Evelyn Underhill's poem " Immanence," with its thought of the never-ending, ever-renewed effort of God to come into our human hearts and lives.

" I come in the little things,  
Saith the Lord,"

—in the springing corn, the garden flowers, wings and nests of birds—

" Meckly I fit my stature to your need.  
In beggar's part  
About your gates I will not cease to plead—  
As man, to speak with man—  
Till by such art  
I shall achieve my Immemorial Plan,  
Pass the low lintel of the human heart."

#### Note for School Presidents :

Next week's lesson is " Nature's Colours." Arrange to-day with members of your School to bring flowers to next meeting.

May 16th.

## II.—NATURE'S COLOURS (as of Rainbows, Sunsets, and Flowers).

Bible References : Matt. 6. 28-30, 16. 1-4 ; Job 37. 14-24.

Other References and Allied Subjects :

*To the Dandelion.* Poem by Lowell.

*My Heart Leaps Up.* Poem by Wordsworth.

*My Star,* and the opening lines of *Pippa Passes.* Poems by R. Browning.

A Talk on Rainbows, or on Protective Colouring, or on "Autumn Colours and Leaf-fall," or on the structure of any common brightly-coloured flower. (Every School should arrange for flowers—as many as possible—to be brought by the members for this day's lesson.)

Ruskin : *Fronde Agrestes*, Sect. III., pars. 22 and 25.

Suggested Hymns : 260, 263, 319.

Aim of the Lesson : To ask why Nature lavishes colour on her work.

### Notes on the Lesson.

1. Ask the class to give their recollections of any colour-effects of particular gorgeousness, and see what memories are recalled ; it may be of a rainbow over the sea, as hard and brilliant as the one in Millais' picture "The Blind Girl" ; or an after-sunset sky in November of cold, clear green, with a steel-grey, black-shadowed lake below it ; or a mist of bluebells, not only adding the last touch of beauty to the woods of May, but bringing an unwonted glory to canal-banks and other unpromising places. Attention may be called to the sharp contrasts which so often bring out the beauty of Nature's colouring ; the rainbow glows the more vividly for the dark rain-cloud against which it is seer, and the gold-green of newly unfolded beech-leaves is enhanced by contrast with the smooth darkness of the branches and the blue of the spring sky.

2. What does all this riot of gorgeous colouring mean to us ? Does the rainbow, for instance, stand to us as it did to the Greeks long ago, for a messenger between gods and men, or to the Hebrew poet, for a token of God's promise of forbearance (Gen. 9. 13), and can we so take pleasure in its loveliness that we can truthfully say with Wordsworth :

"My heart leaps up when I behold  
A rainbow in the sky,"

or are we like the learned men of the Middle Ages, who thought that the order of the colours was red, blue, green, and never



looked to see, so that the error was copied from one book to another for five hundred years ?

QUESTION.—Read Wordsworth's verse three times aloud, and then make a calculation or estimate of how high he jumped. (Most readers suggest by their tone of voice about an inch-and-a-half !)

3. *The Bible References.*—In Matt. 16. 1-4 Jesus is asked for a "sign from heaven," i.e., some supernatural appearance in the sky, calculated to strike terror into the hearts of all who saw it and to awe them into belief in His Divine power and authority. Such "signs," the Jews believed, had been granted in former days, see the story of how Joshua arrested the progress of the sun (Joshua 10. 12, 13) or of how Samuel caused rain to fall in the dry harvest season (1 Sam. 12. 17). Does not the answer of Jesus suggest that in the glory of sunset and sunrise there is evidence of the majesty of God ? But these are ordinary everyday happenings, and all we think they are good for is to indicate to-morrow's weather conditions ! What different thoughts the pageant of the sky may suggest to minds that are open and receptive, is shown in Tennyson's line, "God made Himself an awful rose of dawn," and in Wordsworth's poem, "On an Evening of Extraordinary Splendour and Beauty," where the exquisite clearness and supreme peace of the sunset glow lead him to declare :

"From worlds not quickened with the sun  
A portion of the gift is won ;  
An intermingling of Heaven's pomp is spread  
On ground where British shepherds tread !"

"Blessed are your eyes, for they see," said Jesus to His disciples (Matt. 16. 13.)

QUESTION.—Can we see God in these works of His, or do we pass them by as too familiar to be noticed ?

Matt. 6. 28-30 may be taken as a particular instance of how the receptive mind may be taught the truths of God. The outburst of flowers in the spring of Palestine is sudden and short-lived. The poppies, daisies and red anemones, and the fresh greenness of the grass, have disappeared before the end of May and might well suggest merely the obvious parallel of the brevity of human life. Is it not a higher and a deeper lesson which Jesus draws ? There is nothing extraordinary about these flowers—they come every year and are soon withered—and yet God thinks it worth while to make them beautiful. Will He do less for us ? "O men, how little you trust Him !"

In Job 37. 14-24 some commentators think that we have a description of the climax of a great storm which had come up during the argument of Elihu. Lightning flashes from the heavy

clouds "balanced" over the speakers' heads. Thick darkness envelopes them, to be succeeded a little later, when the whirlwind has blown the clouds away, by a "golden splendour," too bright to gaze upon, in the north—the quarter specially associated with Divine visions. (Compare Ezekiel 1. 4; Is. 14. 13.)

4. In the Aim of this lesson, we ask why Nature lavishes colour on her work. Can we now find an answer? Probably not. One thing, however, we may resolve to do as a result of this lesson—to cultivate the spirit of the adventurer and to seek for beauty in the common things of life, and—for here the search for truth and the search for beauty are very closely linked—to learn all we can, both of the way in which the colours of Nature are produced, whereby our sense of wonder may be deepened, and of the use of colour to plants and animals. This is a profoundly interesting study, and when we learn, for instance, how the whole world's food supply has its starting-point in the green colouring matter of plants, and we think of "the splendour of the grass" in the spring-time, are we not forced to give thanks for a double gift, that the all-important thing for the maintenance of life should also be so beautiful?

May 23rd.

### III.—NATURE'S MUSIC (as of Birds, Winds and Waters).

Bible References : 1 Chron. 16. 23-34 ; Psalm 148.

Other References and Allied Subjects :

*Ode to the West Wind*, and *To the Skylark*. Shelley.

*Home Thoughts from Abroad*. Browning.

*Ode to a Nightingale*. Keats.

*To the Cuckoo* and *Ode on Intimations of Immortality*, Stanza 3. Wordsworth.

*The Benedicite* (Prayer Book), or *Song of the Three Children*. (Apocrypha.)

*A Word out of the Sea*, by Walt Whitman.

Illustrative Quotations :

" And I would stand,  
If the night blackened with a coming storm,  
Beneath some rock, listening to notes that are  
The ghostly language of the ancient earth,  
Or make their dim abode in distant winds."—(Wordsworth).

" There's a cuckoo, and one or two thrushes,  
And a far-off wind that rushes,  
And sound of water that gushes,  
And the cuckoo's sovereign cry  
Fills all the hollows of the sky."—( Wordsworth.)

Suggested Hymns : 259, 262, 319.

Aim of the Lesson : To ask why Nature is full of beautiful sounds.

#### Notes on the Lesson.

1. Ask the class for a list of the sounds in Nature to which they think the name of Music might appropriately be given.\* These might be written on the blackboard. Perhaps some member present will have had experience of playing an instrument in an orchestra or band. If so, it would be very interesting to have a list made, side by side with the first, of the principal orchestral instruments, and compare the two. Nature has sounds of vibration and of wind, as well as the queer rubbing of the grasshopper's wing-cases, the hum of bees and the

\* We must, of course, bear in mind that music, properly so-called, is an art, and that the sounds which this lesson deals with are the raw material of music rather than music itself. See Lesson for June 13th on "Man's Adventures in Sound."

endless variety of sounds caused by water. How many of these can you think of? Some are very gentle voices, like the lapping of little waves on the shores of a lake, the pattering of raindrops on leaves, or the sound of

" A hidden brook  
In the leafy month of June  
That to the sleepy woods all night  
Singeth a quiet tune."—(Coleridge.)

But water has its deep organ-notes, too; the "sounding cataract" that haunted Wordsworth "like a passion" in his youth, and the roar of the great breakers on the sea-shore.

Then there is the fearsome music of the thunderstorm. The Hebrew poets seem to have heard, more clearly in this than in any other, God's voice speaking to man. The lesser voices are comparatively unnoticed—you will not easily find, for instance, a reference to bird-songs in the Bible, except in Song of Songs 2. 11, 12. (Note that "turtle" here means turtle-dove, and compare Wordsworth's line "Over his own sweet voice the stock-dove broods"). But it would be hard to find anywhere a finer description of a thunderstorm than Psalm 29.

2. If one of the Hebrew poets of old were asked the question which is embodied in the aim of our lesson, what would he reply? We have only to turn to our Bible references to find the answer. "The Lord reigneth." Therefore all His creation must sing aloud to praise Him. In Ps. 148 we need not waste time in discussing the Jewish idea of the shape of the earth and sky, but we should notice that sun, moon and stars join with the earthly voices of hail, fire, wind, mountains, trees, beasts, birds and people, young and old, lofty and humble, in the great chorus of "Bless ye the Lord; Praise Him and magnify Him for ever." Compare also Ps. 66. 1-4; 98; 100.

3. Why is it that we are so often deaf to this great hymn of praise? or if we do hear it, that we hold aloof and refuse to join in it? Sometimes we even get to the point of accusing Nature of lack of sympathy with our moods.

" How *can* ye chaunt, ye little birds,  
And I sae weary, full of care? "

It is difficult—very difficult sometimes—not to let some personal trouble or worry blacken our whole sky and spoil the harmony. Such a feeling came to Wordsworth on a lovely May morning:

" Now, while the birds thus sing a joyous song,  
And while the young lambs bound  
As to the tabor's sound,  
To me alone there came a thought of grief."

But he goes on :

"A timely utterance gave that thought relief,  
 And I again am strong ;  
 The cataracts blow their trumpets from the steep ;  
 No more shall grief of mine the season wrong ;  
 I hear the echoes through the mountains throng,  
 The Winds come to me from the fields of sleep,  
 And all the earth is gay ;  
 Land and sea  
 Give themselves up to jollity.  
 And with the heart of May  
 Doth every beast keep holiday ;—  
 Thou child of joy,  
 Shout round me, let me hear thy shouts,  
 Thou happy shepherd-boy ! "

4. Read the stanza in Keats' " Ode to a Nightingale," beginning,

" Thou wast not born for death, immortal Bird ! "

and compare with it this description of the nightingale's song heard from among the horrors of a French battle-field (*Birds and the War*, by Hugh S. Gladstone :

" There was something infinitely sweet and sad about it, as if the countryside were singing gently to itself in the midst of all our noise and confusion and muddy work ; so that you felt the nightingale's song was the only real thing which would remain when all the rest was long past and forgotten. It is such an old song, too, handed on from nightingale to nightingale through the summer nights of so many innumerable years."



May 30th.

## IV.—NATURE'S SCULPTURE (as of Mountains and of the Human Form).

Bible References : Psalm 8 ; 1 Cor. 6. 19, 20 ; compare also Psalm 95. 4.

Other References and Allied Subjects :

*Modern Geography.* M. I. Newbigin (Home University Library).

*Frondees Agrestes.* Ruskin. Sect. V., Mountains.

*The Scenery of Switzerland.* Lord Avebury.

*Hymn to Mont Blanc.* Coleridge.

*To a Snowflake.* Francis Thompson.

*The Structure of the Earth.* Bonny (Jack's People's Books, 1s. 3d.).

Suggested Hymns : 131, 261.

Aim of the Lesson : To ask what meaning there is in the shapes of things.

### Notes on the Lesson.

1. On the moors of North Yorkshire it is no uncommon thing to see an ancient, rudely-shaped stone cross. Whose hands reared it, and why ? However many the centuries that separate us in time from these worshippers of old, we join them in spirit whenever, among the high places of the earth, we feel that " this is none other than the house of God."

Such a consciousness of the Divine Presence was with the writer of Psalm 8. He felt God's power and majesty in the grandeur of the night sky, and the contrast forced itself upon him—how can God at the same time be the designer and creator of these vast starry spaces, and yet be so mindful of these little human creatures of His, so considerate for their needs, that their place in His great family is " but little less than Divine " ?

What is the effect of mountain scenery upon us ? Does it awe us into a realisation of our own littleness, or do we rather feel what William Morris spoke of as " that strange exaltation of spirit, which the mountains give me yet " ? Or should we sympathise with an eighteenth-century traveller who described a wonderful mountain view in the Lake Country as being " entirely of the horrid kind " ?

2. What are the forces which have shaped the earth's surface, raising the mountain heights and hollowing out the valleys ? Some have been sudden and violent in their action (volcanic upheavals, earthquakes), and others are comparatively gentle and continuous. Water is one of the strongest of these. The sea eats away several feet of coast every year at Withernsea, and washes it round Spurn Head to be deposited again as new land there ; Niagara is steadily working its way backward, and

every river and little stream is doing something to change the face of the earth. Frost, ice and wind are all Nature's carving tools.

Then there are the living forces: the sand-binding plants which knit together loose masses of blown sand; the trees and shrubs which spring from seeds dropped by birds or winds in crevices of the mountain-side, and cover the grey crags with a wonderful soft cloak of green; the moles and earthworms which burrow in the soil, and—very many thousand years ago—all those countless millions of tiny creatures whose shells help to make up the chalk cliffs of England to-day.

3. In thinking of Nature's sculpture, we naturally begin with the mountains, because we can admire their form and outline as we do that of statues, independently of colour. Even the worst outpouring of smoke from a manufacturing district cannot spoil the shapes of hill and moor, though it may rob them of almost all their native purity of colour, and though it does make a screen of fog and smoke-cloud which hides them from us!

Can you think of anything else in Nature which we admire, chiefly at any rate, on account of its shape? (It is not easy to disentangle form from colour in our minds.) Trees in winter show their characteristic growth, and we can appreciate the delicacy of beech twigs, or the downward sweep of the ash boughs with their upturned tips, far better than when they are in the glory of their summer leafage. How much of the magnificence of clouds is due to their shape? Note how the circular outline of the sun, the moon's crescent and the star are forms which have inspired men's minds through all times. Then there are minute bits of sculpture such as the shell we pick up on the beach, the wonderful regularity of the honeycomb, and the egg-cases of many tiny insects.

Now turn to the beautiful shapely bodies of animals, and especially to that form of beauty which our reading from Paul's letter to the Corinthians suggests to us—the human body. What does he mean when he tells us to "glorify God in the body"? He must have seen at Athens those temples which are still, in their ruin, the loveliest ever known, and must then have combined perfect grace and dignity of proportion with the richest colour and ornament. In them the Athenians worshipped gods of whom strange tales were told. Paul knew that the One God, in Whom we live and move and have our being, is also *in* us. He has given us these bodies, more wonderfully fashioned than any man-made temple, to be His sanctuaries, His holy places, to be kept clean and pure and so made more and more outwardly beautiful as they express more and more of the Divine life dwelling therein.

## THE SEARCH FOR BEAUTY.

### B.—THE BIBLE OF ART.

“ Here work enough to watch  
The Master work, and catch  
Hints of the proper craft, tricks of the tool's true play.”

The Bible of Nature is a book in which God's ways of thinking and of working are set forth and in which it is our delight to read. Then action follows thought and we begin to do God's works after Him. As we read, we begin to “think God's thoughts after Him,” and thus we add a word or a page or chapter to that never-completed book, the Bible of Art. For Art is not solely the painting of pictures, the carving of statues or the playing of music; Art is not solely the adornments or decorations of life. Art is the whole business of creative fashioning wherein brain and hand work together; Art plays just as much a part in the building of the house, in the planning and the laying of each brick of it, as in the papering of its walls or the planting of its flower-garden. No great work, nor any work of permanent value, has ever been done except by workers who have also been artists. Among these workers of the world, some, sometimes working alone, but more often in groups, have been of outstanding genius; they have produced something which, of its kind, succeeding generations have been unable to excel; they have made us landmarks by which our progress in the arts is marked. Such men were the builders of the Athenian Parthenon and the writer of Psalm 23. To them the whole world owes a debt and to their work looks back with loving admiration. From them we seek to learn—not that we may repeat the things they did—for their work was their own and ours must be our own—but that we may be inspired by the same spirit of proper craftsmanship.

June 6th.

## I.—MAN'S ADVENTURES IN COLOUR.

Bible References : Exodus 25. 1-9 ; 26. 31-37 ; 28. 31-38.

Other References and Allied Subjects :

*The Guardian Angel*, by Robert Browning. This poem of eight verses was inspired by a picture at Fano, in Italy, and is valuable here because it shows how a picture may rouse us. (See notes below.)

*Modern Painters*, by John Ruskin, for appreciation and exposition of the work of J. M. W. Turner, the greatest of our landscape painters.

*Life of William Morris*, by J. W. Mackail. (See Notes on Morris, p. 87.)

*Fra Lippo Lippi*, by Robert Browning.

A Talk on Stained Glass Windows.

The Story of *Marietta, a Maid of Venice*, by Marion Crawford (the Venetian glass-makers).

A Talk on Fresco-painting.

*Dauber*, by John Masefield. (The man who yearned to paint the beauty of the sea.)

**Keynote of Thought :** " To feel beauty is a better thing than to understand how we came to feel it. To have imagination and taste, to love the best, to be carried by a contemplation of nature to a vivid faith in the ideal, all this is more, a great deal more, than any science can hope to be."—GEORGE SANTAYANA.

**Suggested Hymns :** 36, 37, 65, 242, 256.

**Aim of the Lesson :** To understand what workers in colour have achieved for us.

### Notes on the Lesson.

1. Our object in this lesson is to see what we owe of delight in life and of understanding of life to our painters and decorators. " Painter and Decorator " is a trade term familiar to us all. It means the man who paints our doors and white-washes our ceilings and papers our walls. Let us expand the word to include the man who designs and makes the wall-papers, let us also include the man who designs and makes our upholstery and hangings, let us also include those vague and distant folk in Paris or Vienna who invent the fashions and " create " the new hats. Then let us remember that besides the painter of doors there is the painter of pictures, and besides the paper-hanger there is the sculptor ; and besides our own homes there are our public buildings.

2. In the first place we shall do well to recall our lesson for May 16th on " Nature's Colours," where we asked why Nature

lavishes colour on her works. We are hardly likely to give our wall-paperer his due unless we have understood something of the deep-rooted love of colour and the need for adornment and beauty which is built into the very life of the world of which we are a part.

3. When we have got this first point, we may attempt to divide our subject into the simpler and more homely decorator and dressmaker, and then consider the worker in colour, such as the painter of pictures, who is plainly an interpreter and sets out to teach as well as to please. The two divisions are more close to one another than may at first appear.

4. Our Bible readings tell us how the early Hebrews felt that their one public building must be enriched by the most lavish adornment of rich strong colour. But there is more than just the love of colour. Their ornament sought to blend such richness of colour as suited their holy place, with a suggestion of what they owed to Jehovah and of what they expected from His priests. The building—or rather the tent—must be made worthy of the august Presence that was to dwell in it, and of the mighty influence which was to radiate from it. In that tent, and in that alone, would Jehovah dwell among them and speak to them (Numbers 7. 89).

*Question 1.* How may decoration be used to express great ideas?

Fuller reference will be made to this part of our subject in the lesson for July 25th, "Houses and Homes." So it will be best to give most of our time now to thinking of what painters of pictures have done for us.

*Question 2.* What is the difference between the art of the man who paints your portrait and that of the man who takes your photograph?

5. Let us try to answer that difficult question—What makes a great picture great? What has the painter of it done for us? Perhaps the only way to find an answer is to look at a great picture and let it tell us. Possibly you can see one in a picture gallery: more likely you can get a coloured reproduction of one for your school: it will make a permanent record of this lesson and—partly because of the lesson—it will go on teaching you many things as long as you look at it.

6. Another way of understanding our debt to our painters is to see what their work has meant to those best able to tell us. Here are three examples—John Ruskin, William Morris and Robert Browning.

A considerable part of Ruskin's *Modern Painters* is an analysis of the work of the great English landscape painter,



Turner, and a statement of what we owe to him, of the wonderful insight he had of Nature's forms and colours, of his love of the sky, of sunlight and of atmosphere, and of the way he interpreted them to us. See *Modern Painters*, particularly Volume 5.

William Morris was one of the great craftsmen of our time. (see p. 87). Although himself a painter, he relied chiefly on the work of other artists in carrying out his great schemes of decoration; chief among these was Burne-Jones, whose stained-glass windows, executed by Morris, adorn many of our finest buildings. In connection with this lesson we should note Morris's adventurous spirit: how he mastered one branch of craft after another, decorating, writing, window-making, weaving, dyeing, printing, and particularly how in his dyeing he spent months and years in the patient mastering of processes which would give the finest and most durable colours (see Mackail, chap. x.).

Robert Browning's poem, *The Guardian Angel*, tells of the influence of one picture (a picture not counted among the great works until Browning found its worth) on the appreciative picture-lover. Read the first five verses of the poem and see how the picture-lover finds a meaning for himself in the picture and feels himself under the influence of the "dear and great angel." If only that influence might be complete

"How soon all worldly wrongs would be repaired !  
 I think how I should view the earth and skies  
 And sea, when once again my brow was bared  
 After thy healing, with such different eyes.  
 O world as God has made it ! All is beauty :  
 And knowing this is love, and love is duty.  
 What further may be sought for or declared ? "

7. William Morris's statement of what the aims of a painter should be: "First, the embodiment in art of some vision which has forced itself on the artist's brain. Second, the creation of some lovely combination of colour and form. Third, the setting forth of a faithful portraiture of some beautiful, characteristic, or historical place, or of some living person worthy to be so portrayed; in either case so as to be easily recognised by a careless observer, and yet to have a reserve of more intimate facts for a careful one. Fourth, Mastery over material; the production of a finished and workmanlike piece, as perfect in all ways as the kind of work admits of. Success in any of the three first of these aims, *together with the last*, will give a picture existence as a work of art," etc. (See Mackail, Vol. 2, p. 129.)

The picture may show you something quite common and familiar to you, or the subject may be remote or rare or historical, but whatever be the subject you will gain much from looking

at a great picture which you could not gain from looking at the thing which the artist painted. It is this which forever distinguishes the artist from the photographer; the artist interprets, he tells you more than you can see, the photographer copies, he tells you exactly what you see. The artist is on an adventure every time. He searches for beauty and for meaning and in his painting he tells you what he has found. Browning's *Fra Lippo Lippi* exactly expresses it:

"For, don't you mark? we're made so that we love  
First when we see them painted, things we have passed  
Perhaps a hundred times, nor cared to see;  
                    . . . Art was given for that;  
God uses us to help each other so,  
Lending our minds out."

Here is a list of some coloured reproductions of pictures suitable for your school or home:

Coloured and photogravure reproductions of good pictures may be had—among other sources—from the Y.M.C.A. Art Department, 24, Great Russell Street, W.C.1. Their catalogue may be obtained from that address. It includes:

Christ Washing Peter's Feet: *Ford Madox Brown.*, Size, 17 by 14½; price 8d.

The Sistine Madonna: *Raphael.* Size 14½ by 11½; price 8d.

Eventide: *F. M. Bennett.* Size 10½ by 13½; price 2s. 6d.

Cardinal Wolsey at the trial of Katharine of Aragon: *Salisbury.* Size 24 by 23; price 5s.

At the Tower Gate: *Byam Shaw.* Size 24 by 23; price 5s.

Drake's Ship: *Brangwyn.* Size 26 by 17½; price 5s.

Meadows and Mountains: *McWhirter.* Size 21 by 24; price 10d.

June in the Austrian Tyrol: *McWhirter.* Size 21 by 14; price 10d.

Poppyland: Size 24 by 17; price 3s.

A Little Dutch Maiden: Size 17½ by 13½; price 1s.

The Blue Boy: *Gainsborough.* Size 15½ by 10½; price 2s.

A very large selection of good coloured reproductions is also published by Eyre & Spottiswoode. (Art Dept., East Harding Street, E.C.4). If any difficulty is experienced particulars can be had from W. J. Bryce, 24a, Regent Street, S.W.1.

June 13th.

## II.—MAN'S ADVENTURES IN SOUND.

Bible References : 1 Sam. 16. 14-23 ; Psalm 150.

Other References and Allied Subjects :

*Abt Vogler.* This poem by Robert Browning is of particular application to our subject and will well repay study. (See Notes below.)

*Saul*, by Robert Browning. (See Notes below.)

*The Art of Music*, by C. H. H. Parry (Routledge. 6s. net), is a standard book on the evolution of music and will be found valuable by all lovers of music.

*Music and Morals*, by H. R. Haweis (Longmans, 4s. 6d. net) ; though this book may not be regarded as up-to-date it will prove of much interest to the amateur and contains several good biographies of writers and of instrument makers.

*Stradivarius.* George Eliot's fine poem gives us a delightful account of the man.

*The Listener's Guide to Music*, by Percy Scholes. (1s. 6d., Y.M.C.A.) A most useful book for this subject.

*A Teacher of the Violin and Other Tales*, by J. H. Shorthouse. (Macmillan, 4s. 6d.)

*L'Allegro* and *Al a Solemn Music*, poems by Milton.

*The Flute*, by W. W. Gibson (in the volume "Fires.")

*England, my Mother*, poem by Wm. Watson.

Suggested Hymns : 29, 110, 131, 137.

**Keynote of Thought :** " Musical training is more potent than any other because rhythm and melody find their way into the sacred places of the soul, on which they mightily fasten, imparting grace and making the Soul graceful."—(From PLATO'S *Republic*.)

" Lo, with the ancient  
Roots of man's nature,  
Twines the eternal  
Passion of song."

(From WM. WATSON'S *England, my Mother*).

**Aim of the Lesson :** To understand what musicians have achieved for us.

### Notes on the Lesson.

1. *Nature's Music.* This was our subject for May 23rd, of which a brief record may be found in W. S. Gilbert's familiar lines :

" There is beauty in the hallow of the blast,  
There is music in the murmuring of the gale,  
There is eloquent outpouring  
When the lion is a-roaring  
And the tiger is a-lashing of his tail."

But what we call music is something more than this.  
" Nature has given the elements of music, but in reality has given

only sound and not music, which is the arrangement of sounds into a theme or melody and ultimately construed into harmony "; or, as Parry tells us, " Music cannot exist till the definiteness of some kind of design is present in the succession of sound."

2. *What is Music?* Music is an Art. Every Art consists in the arrangement of the elements supplied by Nature in a design which shall answer a human need, express a human thought, or interpret a human ideal. This is true of the most ancient arts of building and of speech, which arrange stones or words to express human ideas and to answer human needs. It is equally true of painting, and of modern music, the youngest of the arts, which arranges sound into a design such as will express not human thought but human emotion. " The artist formulates impressions received through the eyes, and the musician formulates the direct expression of man's innermost feelings and sensibilities." (Parry, p. 4.)

We may distinguish three elements in music, Rhythm, Melody and Harmony.

As we march, the beating of a drum or the drone of a bagpipe is enough to keep us swinging along together and, if the rhythm be good, we are helped on our road. As we dance, our movements are guided by the rhythm of very simple music, but without music we quickly tire and the order of the dance falls into disarray. So also this element of rhythm carries us along through each phrase and through each episode of the most involved musical composition.

To the beat and swing of rhythm we add the charm of melody as we arrange our notes in happy successions so that they may either accompany our thought in song or express our emotion in sound.

Rhythm and melody have been the delight of man from time immemorial. We find them in the dance of Miriam on the seashore and in the playing of David, when rhythm and melody were invoked to rouse and refresh the spirit of King Saul.

3. The Bible tells us very little of what David did when he went into King Saul's tent. The story is so familiar and we have built so much round it that it is a surprise to find how much of it has been left for our constructive imagination. Robert Browning, in his poem *Saul*, gives us a picture of the troubled king and of the way young David used all his powers to help him. How he played his familiar airs, the sheep-folding tune, the quails' tune, the reapers' tune; then the song for the dead, the wedding song, and the Levites' chorus. Then how he sings; and at last rouses Saul from his melancholy by singing to him about himself and how great a man the country looks for him to be.



' And lo, with that leap of my spirit,—heart, hand, harp and voice,  
 Each lifting Saul's name out of sorrow, each bidding rejoice  
 Saul's fame in the light it was made for . . . "

It is well that we, too, use our Bible in this way, picturing the events and filling in the details from our knowledge and our imagination. It is well for us to see the Hebrews singing at the well as they drew the water and realise how the song helped them, or as they reaped their corn; and understand why one of our own leading manufacturing firms changed from forbidding singing during work to organising it and arranging classes for music; or to feel the great impulse which brought all the people to join Miriam in their dance and song at the moment of their great national triumph by the Red Sea. They danced and sang because they could not help it: it expressed their emotion.

And Jesus was born with singing.

We find rhythm and melody in the dance and song of the Greeks, and in our own folk songs and country dances. The value of these must have been great. Life with us now is not so bright and easy a thing that we can afford to neglect music. We need the help of the best music we can make to relieve the monotony of our work, but—judging by the past—it must be our own music, made by us and related to the life we lead. (See questions 3 and 4 below and consider how our "Fellowship Song-Book" may be put to the best use.)

5. The music of Rhythm and Melody which we have so far considered is an ancient Art. But this is not what we now call music. There is sound but there is not the combination of sounds in chords, there is melody but there is not harmony. The early adventurers in sound had a delightful but a comparatively simple quest. But when, some five hundred years ago, men began to discover the possibilities of Harmony, of chords of different but related sounds, then the adventure enlarged and the modern art of music was born. The earlier adventurers in sound had indeed used combined sounds; these, however, were not chords such as we know and use, but resulted from the working together of tunes in "contrapuntal" form.\* The thought of the earlier musicians ran, as it were, horizontally; with the coming of modern music the thought began to run perpendicularly in the building up of chords.

6. *Adventures in Music.* Music is so young an art that the earliest adventurers are quite modern. The lives of many of them are a worthy study and without some such contribution this lesson cannot adequately be presented: time will not allow

\* i.e., counterpoint: the setting of a harmony of one or more parts to a melody.



the ordinary class to consider many of the great names but every class should try to get such a sketch of one or two of them as will enable the members to see something of the debt we owe to these pioneers.

The new world of Harmony called for endless work and experiment in two directions: there were instruments to be invented and made and there was music to be written. The two sets of men worked together, each helping the other and using the discoveries of the other and finally both relying on players and singers and conductors to interpret them and to carry their beauty to all who had ears to ear and hearts to understand.

The older music had been like pictures in black and white. The new art of music added colour and answered the need for the dramatic expression of emotions.

Among the makers of instruments we may read the story of Stradivarius, who worked with such devoted genius at the violin that none since him has excelled him. He stands alone, for most other instruments have been the work of many minds and have developed with the development of music and with the growing demands of writers. We might well study the evolution of the piano or of the organ.

Among composers we may take three great names, each a giant of his own century, and each building on the work of his predecessors. Handel or Bach in the seventeenth century, Beethoven in the eighteenth and Wagner in the nineteenth.

Among singers we might take Jenny Lind, among players Pagannini, and among conductors our own Sir Henry Wood.

7. Music has always been connected with religious services. We find it in very early times, and it is prominent in all the glad mental pictures of the next world which have stirred the hopes of succeeding generations. What is nobler than a great oratorio worthily produced in a great Gothic church? And what more fitting than that we should put all we know (and can get to know) into our own more modest hymn-singing?

8 "*Abt Vogler*." Browning was not only a lover of music but worked at it himself enough to understand the heart of the musician (see notes on Browning, p. 85). In this very fine poem he shows us the organ-builder as he ceases to play on his own instrument. The sound has died away. The emotion of his life was in it and it has gone. Had he made a building, painted a picture, written a book, there would have remained a permanent record of his thought and deed. In his music there was nothing so tangible, it was just himself—his innermost feeling, aspiration, emotion; it has found expression, the sound has died away, and his only comfort from his friends is that he can play

again to-morrow ! How hollow and unsatisfactory ! And the music itself was incomplete ; it was good, it was his best, but not all he felt to be in him, the very height and depth of his emotion were not reached. Can it have passed away as the sound died ? His answer is at once a defence of music and a declaration of the permanent value of emotion.

" There shall never be one lost good ! What was, shall live as before ;

The evil is null, is nought, is silence implying sound ;  
What was good shall be good, with, for evil, so much good more ;

On the earth the broken arcs : in the heaven, a perfect round.

" All we have willed or hoped or dreamed of good, shall exist ;

Not its semblance, but itself ; no beauty, nor good, nor power  
Whose voice hath gone forth, but each survives for the melodist  
When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,  
The passion that left the ground to lose itself in the sky,  
Are music sent up to God by the lover and the bard ;

Enough that He heard it once : we shall hear it by-and-by."

#### Questions :

(1) What is Music ?

(2) How did David's music make Saul a better king ?

(3) Consider the following : " The rapid extinction of the tunes which successfully catch the people's ear as compared with the long life of those that went to their hearts in the old days, is an excellent indication of the fact that what is to be permanent in music needs a genuine impulse in feeling as well as the design which makes it intelligible. True folk-music is an outcome of the whole man, as is the case with all that is truly valuable in art. . . . Folk tunes are the first essays made by man in distributing his notes so as to express his feelings in terms of design."—(Farry.)

(4) Consider the following : " Personally I regard music as important in all education. There is no way in which the Germans are so far in advance of the other nations of the world as in their general diffusion of musical knowledge and taste. It has helped them even in this war."

" I believe such knowledge to be a great solace to industrial populations, who, when overstrained, can take refuge in really fine music. . . . We have a great volume of wonderful folk-songs, and if our people have but a slight encouragement we shall soon be a musical nation again. I believe that through social and musical education, as parts of the continuation system in evening schools, we shall raise our whole population to a higher standard within a few years."—(Mr. H. A. L. Fisher, Minister of Education.)

June 20th.

### III.—MAN'S ADVENTURES IN WORDS.

Bible References : Psalm 23 ; Isaiah 50. 4-5.

Other References and Allied Subjects :

Robert Browning's four poems :

*Love among the Ruins.* This delightful poem is a true adventure in words. It is an imaginative description of great beauty which any member of the class may enjoy reading (see Notes below).

*The Epilogue* to the group of poems called *Asolando* is the fine adventure of hope in which the poet looks into the Unseen and bids his friends cheer him forward (see Notes below).

*The Ring and the Book*—lines 1391-1416. A difficult and wonderful adventure in words, where language is asked to do what no language can ever completely do: tell of the fullness of that spiritual bond which joins for ever two souls who have met and completely love each other.

*The Comments of Bagshot*, by J. A. Spender (Dent, 2s. net). Chapter 14 on Literature gives an interesting little analysis of the nature of genius in literature. The whole book contains much pleasant wisdom.

*The Art of Writing*, by R. L. Stevenson (Chatto and Windus, 3s. net) ; particularly Chapter 3 on "Books which have influenced me" ; also Part I. of "A College Magazine" in *Memories and Portraits*.

*The Well at the World's End*, or another of Wm. Morris's Romances (see Notes on Browning and Morris, p. 85).

*Literary Taste*, by Arnold Bennett.

**Keynote of Thought :** "A dogma learned is only a new error—the old one was perhaps as good ; but a spirit communicated is a perpetual possession. These best teachers climb beyond teaching to the plane of art ; it is themselves, and what is best in themselves, that they communicate."—R. L. STEVENSON.

**Suggested Hymns :** 51, 63, 73, 205, 253.

**Aim of the Lesson :** To understand what writers have achieved for us.

#### Notes on the Lesson.

1. We may explore our debt to the great writers under three heads : Description : Imagination : Inspiration. United with one or all of these, for the production of great work, we must have beauty of expression. Here are three questions which we may keep in mind through the lesson—it might be well to ask members of the class beforehand to think them over and bring their conclusions.

## Questions :

(1) Which of the authors you know tells you things plainest ? and which is the truest piece of description you know ?

(2) Which of the authors you know most stimulates your imagination ? And which is the finest piece of imaginative writing you know ?

(3) Which of the authors you know has most inspired you ? And which is the most inspiring piece of writing you know ?

Our chief references are poems. This, of course, does not mean that we owe no debt to the writers of prose or that they are inferior in exactness, in imagination or in inspiration. The poet, however, commonly packs more meaning into a given space than a writer of prose, and has the additional advantage—for our present purpose—that his form makes his words more easy to remember.

2. The value of Shakespeare is, in the main, because he saw human character so clearly and made the men and women of his plays so exactly tell us of themselves. When you have read Shakespeare you feel you know the minds of a hundred people—but William Shakespeare himself has eluded you : he has told the story of every one but himself.

3. By words—first spoken and carried in memory—then written and so made permanent—man has made his thoughts the common possession of all who have ears to hear him or eyes to read him. We are all talkers. Among the millions of our words, the vast majority seek but to express the common needs and ideas of our moment, they do their little job and pass. Even with these the little job is done with a value and a grace if our words be well chosen : but when a man struggles to make clear to himself and to his fellows the greatest things he can conceive, the things which are at the extremity of the reach of his mind and beyond its grasp—then must he have a great mastery of words and a knowledge of, and an instinct for, the beauty of language. To those who have gained this mastery and trained this instinct we owe the debt which is our present subject.

We regard these men as adventurers, and such they were. They may indeed start with us on the common ground of general experience, but as they lead us, we come to feel that the range of their thought is wider and deeper than we have known, while the beauty of their expression makes clear to us the things we have known only in part.

There are many great adventurers in words whom we might take, one by one, as examples, but our purpose will best be served if we restrict our choice, make but a few friends and know these well. The examples we suggest may be multiplied according to the will and experience of the class, or they may be entirely



replaced by some other examples, but the lesson will not be effective if too many examples are given. Settle on one or two and examine them carefully and fully.

*Question (4)* What makes Psalm 23 a notable adventure in words and the writer of it a great adventurer?

4. Look carefully at the poem. Remember that the author of it belonged to a race of shepherds and so speaks the language and thinks the thoughts of the shepherd. See how simply and directly his thoughts spring from his own daily experience, and how he finds that the best he has been called to do for his sheep is a type of the loving care with which he feels himself to be guarded. See how his thought takes the terror from the shepherd's dangers and loneliness. See how he makes his adventure into the unknown and finds courage. His thought is simple, his language is simple, anyone can understand him, but he has given us one of the greatest pieces of the world's literature.

Note well the force of simple language and try to achieve it. The real adventurer in words is the man who is so careful and so right in his use of words that he makes every word tell and no syllable is wasted. Our newspapers gain circulation by advertising their number of pages of close print. Compare yesterday's *Daily News* with Psalm 23, or with Wordsworth's "She dwelt among the untrodden ways," or with his "Three years she grew in sun and shower."

*Question (5)* Consider some piece of modern writing, and see what makes it an adventure in words.

5. We have taken Robert Browning, the poet, as our modern example of the adventurer in words (see Notes on Browning, p. 85.) He is very different from the writer of Psalm 23. He is often difficult to understand and he frequently lacks beauty of form and expression. In his poem, *Love among the Ruins*, he has a simple and beautiful and deep message, and we shall find him simple and beautiful in his verse. Notice how his long lines and carefully chosen sounds stimulate our imagination to picture the scene and the history that has passed over the place. Then note how he throws himself with all the intensity of his faith backed by the experience of his life into his final declaration, "Love is best."

Browning's "Epilogue" to the poem *Asolando* is among his best-known verses. He writes at the end of his long life. He has worked all through at the ideas which first inspired him as a thinker and writer; he has tested them, analysed them, compared them with others; he has seen how they fit into the lives of a hundred different men and women, and he has found that in the main they have stood the test.



He feels that he has done the thing honestly, has shirked no difficulty, and that what he has begun here must be given fuller accomplishment hereafter. So he bids his friends wish him well and cheer him forward into that new world which he would greet with wide-open eyes.

" Bid him forward, breast and back as either should be,  
 ' Strive and thrive ! ' cry ' Speed,—fight on, fare ever  
 There as here ! ' "

The passage from *The Ring and the Book* (lines 1391-1416) has been chosen for the great beauty and high inspiration of its thought. It is Browning's song of thanks to the wife who had been sent to help him and had so nobly done her work. It is very difficult, but it is a passage to read again and again, and one for which every man who has found that same kind of help must thank the poet who has so wonderfully struggled with words and charmed them to convey more than any language can fully tell. The passage gives us the attitude of the adventurer who, in spite of all his self-confidence and his strength, always depends on other powers to help him.

6. William Morris tells us how, as he sat at home and heard in the street outside " the yells and shrieks and all the degradation cast on the glorious tongue of Shakespeare and Milton," and as he saw " the brutal reckless faces and figures " . . . " I know by my own feelings and desires what these men want, what would have saved them from this lowest depth of savagery : employment which would foster their self-respect and win the praise and sympathy of their fellows, and dwellings which they could come to with pleasure, surroundings which would soothe and elevate them ; reasonable labour, reasonable rest. There is only one thing that can give them this—Art." (See Mackail, Vol. 2, p. 22.)

June 27th.

## IV.—MAN'S ADVENTURES IN BUILDING.

Bible References : 1 Kings 7. 1-8 ; 2 Chron. II. 1-17.

Other References and Allied Subjects :

*Architecture*, by W. R. Lethaby (Home University Library, 2s.) gives a clear account of the contributions to the art of building which have been made by succeeding ages and peoples. It shows how each age has worked with the experience of those that have gone before. The two chapters on Gothic architecture are particularly interesting.

*The Greek Commonwealth*, by A. E. Zimmern (Oxford University Press. 8s. 6d. net), Part III., Chapter VII., on "Craftsmen and Workmen" gives a vivid picture of the ways of working and of the spirit of the men who produced the great Greek buildings.

*Life of Wm. Morris*, by J. W. Mackail (Longmans, 2 vols., 3s. each) is useful incidentally as showing how all the other arts connected with the house, such as furnishing, are based on Architecture. See Vol. I., p. 81 ; Vol. II., p. 268. Also on the future of Art, see Vol. II., pp. 311-313. Also on Art in work and in the home, see Vol. II., pp. 66-70.

See also notes on Morris on pp. 87-88 of this Handbook.

*A Crown of Wild Olive*, lecture 2, by John Ruskin.

Keynote of Thought : " True originality is to be found by those who, standing on the limit of the sphere of the known, reach out naturally to what is beyond : it is the next step in an orderly development."—W. R. LETHABY.

Suggested Hymns : 2, 14.

Aim of the Lesson : To understand what builders have achieved for us.

### Notes on the Lesson.

1. Let us first clear away—it if be present—one common mistake, the mistake of judging an ancient building by its suitability for a modern purpose. You look at the remains of an old English house : there is no trace of a bath-room, the sanitation must have been objectionable, the fireplace grossly uneconomical, and you feel that the " brick box with a slate lid," which you call home, is a better place to live in. You look at the slowly dying glory of a Gothic church, and you feel that your chapel is a more comfortable place for all you reckon to do at a chapel. You hear tell of a Greek temple or of an Egyptian pyramid, and decidedly prefer your own Adult School room and your local cemetery. But all the time you forget that each one of these old buildings was made for purposes quite different from your purposes—built for an age of different customs and needs

from your own. You will only appreciate the worth of the building when you have learnt something of the life and thought of the men who built it. When you have learnt *that*, you may begin to see what masters of their craft they were.

"The more you study architecture the more certain you will become that I am right in this—that what we have left us of earlier art was made by the unhelped people. Neither will you fail to see that it was made intelligently and with pleasure.

"That last word brings me to a point so important that, at the risk of getting wearisome, I must add it to my old sentence and repeat the whole. Time was when everybody that made everything made a work of art besides a useful piece of goods, *and it gave them pleasure to make it*. Whatever I doubt, I have no doubt of that.

"I know that in those days life was often rough and evil enough beset by violence, superstition, ignorance, slavery; yet sorely as poor folks needed a solace, they did not altogether lack one, and that solace was pleasure in their work. Much as the world has won since then, I do not think it has won for all men such perfect happiness that we can afford to cast aside any solace that nature holds forth to us."—(Wm. Morris, quoted in Mackail, Vol. II., pp. 21-22.)

2. We cannot cover the whole range of architecture nor see what we owe to each age. It will be of great use if you can ask someone with expert knowledge—an architect, perhaps—to tell you about the various styles of building and their history. These notes cannot attempt to give such information, they can only refer you to such a book as Professor Lethaby's *Architecture* and suggest that, with that help, you explore any fine examples of building which may be within your reach.

We propose to confine our remarks to the builders of two periods, the Greek and the Gothic, and to consider more the spirit which animated the builders than the particular style in which they worked.

*Question 1.*—Why have men set about the making of great buildings?

3. Try to analyse the motives which prompted King Solomon in building his great house and his great temple. (Remember that the Hebrews were not a race of builders, so that we can look for no more than a partial answer to our question from them.) There must have been the desire for something permanent, probably also the desire for something grand and splendidly decorative. Then there would be the desire for a house that was spacious and comfortable, now that the nation was giving up their old tent-life and taking to living in cities; and as regards the temple, there would be the desire for some place worthy of Jehovah who had led them through adversity to prosperity.

But when we turn from the Hebrews to the great building nations, we find another and a far more powerful motive. It is the desire for expressing the best that was in them. It is because of this motive that the buildings of the craftsmen of Greece a few centuries before Christ, and the buildings of the craftsmen of France and of England round about the fourteenth century after Christ, were so great and retain for us, even in their fragments and ruins, a beauty and a spirit which enforce our admiration. (See Mackail, Vol. 1. chap. ii.)

*Question 2.*—What made the Athenian Greeks such great builders?

4. Athens was the most sustained attempt the world has seen at a complete democracy. As the little empire of Athens increased, the citizens felt that, in the erection of great public buildings, they could most worthily express their ideals of freedom and of beauty. So they worked together, one great common aim inspiring them all; the work belonging to all of them, the delight of creating belonged to all of them (bear this in mind for our lesson of July 11th, on "The Joy of Making Things") and whether they were architects, or contractors, or quarrymen, or sculptors, whether they were slaves or freed-men or citizens, they all received from the State the same daily rate of pay for their work. How much of the result was due to their unity of idea, and how much to their marvellous skill of hand and sense of beauty, is hard to assess. Both were necessary and both were there. (See *Greek Commonwealth*, part III., chap. 7.)

The result they achieved in the few years of their meridian was a series of public buildings which, for beauty, balance of form and sheer perfection alike in construction and in ornament, the world has never seen before nor has ever been able to repeat. It was the work of a comparatively poor people, themselves ill-housed and living in what we should regard as horrible discomfort

*Question 3.*—What have the French-English builders of the Middle Ages done for us?

5. We English owe a great debt to our forefathers of six hundred years ago who explored the art of building and left the great houses, churches and cathedrals of England. The solid masses of masonry which are all that remain of much of their work suggest that they built for security only; but they were Adventurers—great experimenters in wood and stone—taking risks, calculating possibilities, failing at times only to be urged to finer effort.

Get someone with knowledge of Gothic architecture to explain one of our great cathedrals—such as Salisbury, or Peter-

borough, or York—from the point of view of the adventurer in building. Or look at a good picture, together with a plan, of one of the great French churches such as Amiens or Rheims. See also Morris's brief reference to Westminster Abbey in Mackail, Vol. 2, p. 292.

6. The close connection between architecture and all the other arts of the house is well shown in the following words from Mackail's book (Vol. 1, p. 81): "Morris did not graduate as a professional architect, nor in all his life did he ever build a house. But for him then [aged 22] and always, the word architecture bore an immense, and one might almost say a transcendental meaning. Connected at a thousand points with all the other specific arts which ministered to it out of a thousand sources, it was itself the tangible expression of all the order, the comeliness, the sweetness, nay, even the mystery and the law, which sustain man's world and make human life what it is. To him the House Beautiful represented the visible form of life itself. Not only as a craftsman and manufacturer, a worker in dyed stuffs and textiles and glass, a pattern designer and decorator, but throughout the whole range of life, he was from first to last the architect, the master craftsman, whose range of work was so phenomenal, and his sudden transitions from one to another form of productive energy so swift and perplexing because, himself secure in the centre, he struck outwards to any point of the circumference with equal directness, with equal precision, unperplexed by artificial sub-divisions of art, and untrammelled by any limiting rules of professional custom."



July 4th.

## THE GOODNESS OF BEAUTY.

Bible References : Psalm 90. ; Eccles. 3. 10-13 ; 1 Tim. 6. 17.

Other References and Allied Subjects :

*Summum Bonum*, poem of eight lines by Robert Browning.

*Life of Wm. Morris*, by J. W. Mackail (Longmans, 2 vols. for 6s.).

*Memorials of Edward Burne-Jones*, 2 vols. (from a library). "I have no politics and no party and no particular hope ; only this is true, that Beauty is very beautiful, and softens, and comforts, and inspires, and rouses, and lifts up, and never fails."

*Fra Lippo Lippi*, by Robert Browning, containing the lines :

"If you get simple beauty and nought else,  
You get about the best thing God invents ;  
That's somewhat, and you'll find the soul you've missed  
Within yourself, when you return Him thanks."

More's *Utopia*. Especially the description of the Temple of the Utopians.

Plato, on the spiritual importance of the beautiful environment, see *Republic*.

Keynotes of Thought : (a) "All great art is like a ghost seeking to express more than it can utter, and beckoning to regions beyond."—A. E. ZIMMERN, *Greek Commonwealth*, p. 197.

(b) Have nothing in your house which you do not know to be useful or believe to be beautiful."—WM. MORRIS.

Suggested Hymns : 6, 60, 106, 143, 174.

Aim of the Lesson : To understand the spiritual value of a beautiful environment.

### Notes on the Lesson.

1. We have been looking at the great deeds of the adventurers of the past. We have been trying to assess our debt to them. We now prepare to turn our thoughts nearer home, to see what should be the effect on *us* of this, our great inheritance ; for, as Pericles, the great Athenian, told his fellows, "the whole earth is the sepulchre of famous men ; and their story is not graven only on stone over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives. For you now it remains to rival what they have done, and, knowing the secret of happiness to be freedom, and the secret of freedom a brave heart, not idly to stand aside from the enemy's onset."

We have been laying a foundation for the next section of our lessons—"Every Man an Artist"—and before we launch our craft on that voyage, we pause to assure ourselves of the port.

We do not ask if we can reach the port, we ask rather, is it *the* port for which, win or lose, we are bound ?

*Question 1.*—Dare we try Beauty ?

2. That is the first and last question of this lesson.

Look at the two "keynotes of thought" at the head of these notes. They give us the two ends of our adventure, the distant port, far beyond our horizon, and the first step which we may take towards it. Compare Mr. Zimmern's "All great art is like a ghost seeking to express more than it can utter and beckoning to regions beyond" with that wonderful word in Ecclesiastes 3. 11, "He hath set the world in their hearts," or as another translation reads, "He hath set eternity in their heart." Are we not, because we are men, the fellows and inheritors of the great ones, bound on this voyage ? Is the adventure not in the very blood of us ? Perhaps it is : but if it be, we have but weakly answered the call. Dare we pledge ourselves to Beauty and Freedom as entirely as the Greeks did ? Dare we trust these things ? Here is a summary of what we may learn from the Greeks : "We must learn to enjoy the society of people for whom comfort meant something very different from motor-cars and arm-chairs, who although, or because, they lived plainly and austere, and sat at the table of life without expecting any dessert, saw more of the use and beauty and goodness of the few things which were vouchsafed them—their minds, their bodies and Nature outside and around them" (*Greek Commonwealth*, p. 213). When we come to take that first step in our adventure after Beauty, and strip ourselves of everything except what we "know to be useful or believe to be beautiful"—there will be a fine bonfire in our back-yard !

We are bound to revert to that saying of Wm. Morris. It will lead us to consider if a thing which is perfect in its usefulness can help being beautiful too. We may find that the beauty of a thing, or of a thought, or of a character, is a guide as to its utility. This would make us feel much safer in deciding that we dare try Beauty. Think over that for awhile. Try to think of the things in Nature that are *not* beautiful : it is not so easy to find one. But if the Hand of God made everything so exquisitely, so fitly and well, and of such surpassing beauty, there must be something in it. If God dared to try Beauty—why not we ?

"O world as God has made it ! All is beauty :

. . . What further may be sought for or declared ? "

3. Let us be quite sure of our ground and put our question in another form :

*Question 1a.*—Dare we trust Beauty ?

It is the same question, but it probes the cause of our hesitation. We have been afraid of Beauty because we have thought it dangerous. "The lust of the flesh, the lust of the eyes, the pride of life," "The primrose path to the everlasting bonfire," all these have been joined in our minds with the word Beauty—the subtle enchantress luring us from the narrow way. If Beauty means lust and pride, we will not trust her, we will have none of her ! We are quite certain of that. Let us know where we are putting our trust.

Let us test the matter, each one for ourselves ; the writer of these notes for himself, the reader for himself ; let us each test the matter fairly and in our own way. On the table before the writer stand a picture and a statue ; both are but reproductions and cannot tell all that the original master-pieces convey, but they will serve the purpose. The statue is the Greek "Venus of Milo," the picture is by the French painter Ingres : it is called "La Source" and is the nude figure of a girl. They are quite different from one another, but, as regards beauty, in every line and every curve (except where the statue is damaged) they are very, very near perfection. The writer has looked at them many times before and, as he looks at them again now, he knows for certain that any influence they have had on him has been to strengthen and to refine. If he answer the question fairly, he is bound to say that, so far as he is concerned, we may trust Beauty.

4. The aim of our lesson speaks of "the spiritual value of a beautiful environment." These are large words and difficult to define. We shall differ as to what we mean by "spiritual" and "beautiful." We may be content to differ. Our Adventure—if we have pluck to make it—will enlarge and rectify our understanding of both words as we go along. Enough now to be sure that the two are connected ; that the spirit of the nation is sustained by the beauty of its cities as well as by their industrial efficiency, rather that both work together ; that the spirit of the family is sustained by the beauty of the house that homes it as well as by the soundness of its sanitation—rather that both these work together ; that the eternal spirit of the man is sustained by all of beauty which he makes part of his life, working together with his quest for truth and for love.

## THE SEARCH FOR BEAUTY.

### C.—EVERY MAN AN ARTIST.

July 11th.

#### I.—THE JOY OF MAKING THINGS.

Bible References : Exodus 35. 30-35 ; 36. 1-4 ; Hebrews 8. 5.

Other References and Allied Subjects :

*Hopes and Fears for Art*, by William Morris.

*Life of Wm. Morris*, by J. W. Mackail.

*Sonnets*, by Michael Angelo.

*Sartor Resartus*, by Thomas Carlyle.

*Stradivarius*, poem by George Eliot.

*One Word More*, poem by Robert Browning.

*Notes on Browning and Morris*, p. 85 above.

*The New Needlecraft*. (P. S. King & Son, 2s. net.) Apply for information to "Edencroft," 307, Emllyn Street, Deptford, London, S.E. (where the principles of Wm. Morris are being applied to clothing).

Keynote of Thought :

"There they are, my fifty men and women

Naming me the fifty poems finished !

Take them, Love, the book and me together :

Where the heart lies, let the brain lie also."

(First lines of Browning's *One Word More*.)

Suggested Hymns : 24, 64, 66, 79.

Aim of the Lesson : To consider the joy of making things in our own way.

#### Notes on the Lesson.

1. The delightful passage from the Book of Exodus shows us the spirit in which all the good work of the world has been done (recall lesson for June 27th, on "Man's Adventures in Building"). The Hebrews were not by nature either great builders or handicraftsmen, but there was work to be done, and they wanted it to be *their* work. See how Bezaleel from one tribe and Aholiab from another feel the call to do and are stirred by the enthusiasm for making things : picture how they set to work, see them imagining the things they will make, perfecting their skill of hand, designing, executing, scrapping one attempt that they may do it better next time, trying again and again until they feel themselves masters of their job and enjoy the satisfaction of



their own well-done work. See how their enthusiasm spreads to others; how some are content to bring materials while others join the band of workers and feel the joy of being a "wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary."

*THE MAN WHO WINKED AT THE STARS—A FABLE.*

2. There was once a man who took counsel with the members of his body, asking which of them could give him the greatest joy. He hearkened to those members that urged their claims the most clamorously upon him. He rushed headlong into what are called "the pleasures of the flesh." He became a glutton, a toper, a libertine. There were moments when he thought he had been counselled well, but there came long spaces upon him when he knew he had been counselled ill. The flowers lost their fragrance; the birds sang out of tune; and the silver eyes of night that had once twinkled merrily upon him stared reproachfully into his soul.

He took counsel a second time with the members of his body, asking them fervently which of them could give him the greatest joy. "Through us," said Eyes and Ears, "you can feast upon all the wonder and beauty of nature, upon all the splendour and glory of man." Eyes and Ears convinced him that the secret was theirs. He read books, travelled, collected things, patronised the arts. "Eyes and Ears," said he many a time, "you counsel well; you counsel well." But the years went by, and there came long spaces upon him when he doubted if, after all, Eyes and Ears also had not counselled him ill. The flowers began to lose their fragrance; the birds began to sing out of tune; and the silver eyes of night that for awhile had again twinkled upon him merrily, began once more to stare reproachfully into his soul.

A third time he took counsel with the members of his body, asking them in despair if none of them could give him a lasting joy.

"Through us," said Hand and Head and Heart, "you can win a joy that no man taketh from you."

The man began life yet again. To everything he did he gave the utmost of his Hand, the utmost of his Head, the utmost of his Heart. He was no longer passive, but active. In his own way, as well as he could, he became a maker of things, an originator of ideas, a creator of new worlds. He helped God make the earth a jolly place to live upon. He filled the flowers with fresh fragrances; he wrote new tunes for the birds; and when he winked at the stars they winked back at him.



3. ". . . . Art, that is, the Godlike Part of Man."  
(William Morris.)

"All True Works of Art are the Godlike Rendered Visible."  
(Thomas Carlyle.)

Think of the infinite hosts of minerals, vegetables, animals and men upon our little world. Think of space without end, filled with worlds that have no number. God seems to have such joy in making things that we are forced to assume that creation is His very self. (Until recent times men have called Him the "Creator"; nowadays, it is the fashion to speak of "The Creative Principle.") In our inmost selves we are made of the same stuff that God is made of. We become our real selves only when we express this God in us, when we in our turn create things. Both Art and Religion mean nothing more and nothing less than this realisation of our divinest possibilities. There is no sense in life (and no joy) unless it is used for the assertion of "the godlike part of man," for "rendering visible the godlike." Our duty, our privilege, is to put our utmost, that is, our very self, that is God, into every scrap of our work, paid or unpaid. The man who uses his leisure for trivial ends, the man who puts less than his best into his job, is not only a traitor to the community, but a slayer of the God in himself. The business of every one of us is to bring beautiful things into being, whether these things are "common articles" (such as Jesus made when He was a carpenter) or human beings (such as Jesus made when He was a teacher).

4. "My work," once declared William Morris, "is the embodiment of dreams in one form or another." He embodied dreams in chairs and carpets and curtains, because he wanted people to be encompassed by the dreams that make for nobleness instead of by the brutality and vulgarity that make for sordidness and sin. The place in which you meet Sunday by Sunday—have you filled it with your dreams? Is it clean? Is it bright? Is it orderly? Is it beautiful? Does it realise in its walls and furniture the ideals of an Adult School? Does it of itself inspire you?

#### Questions :

*Class Method.* Let the fable in Section 2 of these notes be read aloud and then let the class consider such questions as these:—

- (1) Do you know anybody like "the man who winked at the stars"? Have you yourself had any experience similar to his?
- (2) How can a man "help God make the earth a jolly place to live upon"? What part of your own twenty-four hours' day comes nearest this achievement?

(3) Look at the note on Browning and Morris at the beginning of this group of lessons (p. 85), and realise the attitude towards work of such a man as Wm. Morris. In the light of this and of paragraph 2 above, consider—Why does the man who puts less than his best into his job become a slayer of the God in himself?

Consider alongside the example of Morris or of another great craftsman, W. C. Smith's poem, *The Carpenter*, with its verse:

“ Very dear the cross of shame  
Where He took the sinner's blame,  
And the tomb wherein the Saviour lay, until the third day  
came ;  
Yet He bore the self-same load,  
And He trod the same high road,  
When the Carpenter of Nazareth made common things for  
God.”

(4) In view of the dull and sordid nature of much of our work, how can we use our leisure time so as to have the joy of making things?

(5) How many Bezaleels and Aholiabs can you find to make your school and your home fitter places for their purpose: to make them your own?

July 18th.

## II.—MACHINERY—OUR SERVANT OR MASTER?

Bible References : Exodus 1. 8-14, and 5. 1-23.

Other References and Allied Subjects :

*A Crown of Wild Olive*, by John Ruskin.

*Anticipation* and *The Great State*, by H. G. Wells.

*Erewhon*, by Samuel Butler.

*Man and Superman*, by Bernard Shaw.

*Towards Social Democracy*, by Sidney Webb.

Note on *Wm. Morris*, see p. 87 of this Handbook.

*MacAndrew's Prayer*, poem by Rudyard Kipling.

*The Machine*, poem by W. W. Gibson, in the volume "Fires."

*Machinery : its Masters and its Servants*. Fabian Tract No.

144. Price 1d.

Suggested Hymns : 26, 62, 102, 297.

Aim of the Lesson : To consider whether machinery can enrich human life.

[It is not possible to find Biblical passages strictly relevant to this lesson. Exodus 1. 8-14 and 5. 1-23 are suggested without pretending that they apply effectively. Can members of the School think of more appropriate references ?]

### Notes on the Lesson.

1. *Slavery—Labour—Work—Origination*. The Hebrews had gone to Egypt as guests : they left Egypt as slaves. To be guests of a kind was nothing new to them for, in Canaan, they had been little more than a very large family with no very fixed abode ; they had often roamed from one place to another and could call no land their own. But life had been full of reality and of interest to them : it had been their *own* life : they had set their hands of their own free will to the things they found they could do best : they were free to learn and to profit by their own mistakes and to carve out their own future : they enjoyed life : they took pride in the family to which they belonged.

In Egypt all this was altered. They became slaves : they had to set their hands to things they disliked doing, to labour for which they had no heart and for which they were not cut out : all their old freedom came to an end : they began to hate life, to lose their family pride, which was gradually replaced by a kind of despair.

The result of their slave-life was shown in the difficulties which their great leader experienced. We may well begin our

lesson by looking at this black picture of slavery, by trying to see first what made it slavery and how grave were the effects in loss of joy to the individual and of life and strength to the nation.

There was not much attempt at using machinery in that Egyptian brick-making. The bricks were almost certainly badly made; nor, do we think, were the buildings which they built destined to be the glory of a great building age. It was by other works than these that Egypt taught the world its great lessons in building. For us the parallel is rather this: that we too, find ourselves faced with much to do that is distasteful, much work that is drudgery. Can we invoke machinery to our aid and make it serve us? Can it free us from slavery?

### AN IMAGINARY CONVERSATION.

[Good and intelligent people differ greatly in their views upon the value of machinery to man. In the dialogue that follows we have tried to indicate some of these different views, leaving it to each individual member to judge for himself where the truth lies.]

*Alpha* and *Omega* stood looking at a machine that was turning out hundreds of pins every minute.

"Wonderful!" said *Alpha*.

"Horrible!" said *Omega*.

"I suppose you'd like people to do without pins?" *Alpha* rejoined sarcastically. "Or make 'em with their fingers in their spare time?"

"I would like people to lead civilised lives, pins or no pins," fiercely retorted *Omega*. "What's the use of the pins when we have them. The Greeks produced better pictures, better poems, better statues, better ideas and better men and women than we can—without pins! What purpose does the pin serve? Fixes some caddish papers together and enables rich men to get richer with a little less trouble, or stirs murder in the souls of children by encouraging them to collect butterflies, or contributes to the making of Lady Twemlow's fifty-guinea hat."

*Alpha*: "Those illustrations don't support your case in the slightest. Machinery also makes those more highly evolved descendants of the plain pin—the safety-pin and the drawing-pin. How would poor mothers keep their babies warm without safety-pins? How would you and Ruskin and Morris and the rest of your artists get on without drawing-pins? And even your Greeks wore safety-pins!"

*Omega*: "I still stick to my illustrations. All of us, rich and poor alike, owing to the fact that all sorts of things can be produced by machinery, have learnt so to live that we want a myriad of things we should be much better without. It's quite true that machinery does supply ten thousand needs of present-day

people, but the point is that society could and should be so organised that those needs wouldn't exist at all."

*Alpha* : "What sort of society would it be?"

*Omega* : "The obvious sort of society that we should all accept as the only one possible had we not been brutalised by machinery and all the artificial civilisation built up upon it."

"My Utopia is a little group of people making their own houses with their own hands, providing from the adjacent country their own food and clothing. . . . There's no difficulty about it. Man has lived in such a simple fashion ever since he began to form communities and he lived a much better life that way than he does now. Read Morris."

*Alpha* : "Yes, but Morris's mediævalism, according to the historians, does not correspond with facts. And you've said nothing about plagues and famine, and nothing about the absence of books and light—and pins."

*Omega* : "Whatever evils there were in such a simple method of living they are not to be compared with the evils resulting from our machine-made civilisation. You can tell the real spirit of a people from what it leaves behind it in works of art for posterity."

"Listen to this from Morris: 'I myself am just fresh from an out-of-the-way part of the country near the end of the navigable Thames, where within a radius of some five miles are half a dozen tiny village churches, every one of which is a beautiful work of art. These are the works of the Thames-side country bumpkins as you would call them—nothing grander than that. If the same sort of people were to design and build them now, they could not build anything better than the ordinary little plain Non-conformist churches that one sees scattered about new neighbourhoods.' You see what we've lost? We've even lost not only the power but the very desire to put up a temple pleasing to God."

*Alpha* : "In the times when the churches were built the great mass of the people were occupied in incessant drudgery, and then all they got in return for it was bare existence. There was no leisure. The Greeks produced works of art only because they made slaves do their mechanical work for them. Do you know that four-fifths of the population of Athens were slaves?"

*Omega* : "Leisure! what's the use of leisure nowadays when you've got it? How do most people spend their leisure? The way in which you refer to that one point shows what an unnatural outlook you have on the whole question. Don't you see that a man's chief joy ought to come from his work? Don't you know that it is against every principle on which God has built the universe that men should do work they do not love? Machinery has stolen from us the continuous happiness that ought



to fill every active hour. Everybody hates their work nowadays, and always will hate it so long as it consists in the performance of brainless mechanical operations that a trained monkey could undertake. Everything is done now to make more and more things for the consumer—the idea being that happiness can be increased only by multiplying things to eat and drink and wear and see and hear and handle. Go into one of those vast multiple shops where they sell everything and, as you pass through the departments, keep saying to yourself the words of Socrates: 'How many things there are that I do not want!' Why don't the preachers take that for their text? The way to make a maximum of our spiritual needs is to make a minimum of our physical necessities. If we all did that, it would become easily possible for us to make with our own hands all the things that we require and to put into each piece of work the same love and wisdom and beauty and power that God puts into the making of us. And it is only by such creative work that we shall ourselves become noble.

"If you could only realise how unspeakably hideous to me are London and Birmingham and Manchester and Sheffield! Those filth-heaps upon which swarm multitudes of mis-shapen wretches who have lost their souls by being slaves to the machines around which they have gathered! O! if you could only see what life might be—will be when we cease to rely on these monsters that have crawled out of hell!"

*Alpha*: "But I tell you it is not the machine that is evil. The evil is that the machine is at present our master."

*Omega*: "And by its very nature it must be."

*Alpha*: "That's where you are wrong. My body is a machine, more complex a thousand times than anything a factory will ever turn out. My body often gets the better of me and then I produce ugliness and disease and misery instead of beauty and health and happiness. But surely you are not going to tell me that human beings are to be destroyed because they have not yet mastered these machines, their bodies. Remember that we are merely in a transition stage of social development. It is only a century and a half since Watt patented the steam engine and it is about half a million years since man appeared on the earth. The Industrial Revolution has not finished yet. Give man time. We've discovered this extraordinary agent for multiplying toys, and of course we've all behaved like children and asked for all the toys we could get—but now the toys are beginning to weary us and some of the toys are proving very tragic playthings for children, and we are beginning to wonder about things and ask questions. . . . It will lead in the end to control over machinery."

*Omega* : " And what then ? "

*Alpha* : " Machines, far more efficient and requiring far less attention than any we yet possess, will do all the heavy work of carrying, driving, lifting, hammering, and so on ; machines will produce the scientific appliances, etc., that are beyond the power of our clumsy fingers ; and machines will prepare multitudes of goods that might be called the raw material of civilised life—rough, unfinished things—articles in what are the early stages of manufacture ; upon these men will work, and make as much of their houses and gardens and clothes and meals as they desire, putting art and individuality into everything about them. Every man will be an artist ; every life will be full of the joy of making things ; every house and garden will express the taste and individuality of their possessors ; politics will be as much concerned with beauty as with battleships and bank-notes ; and art will bind all men into a world society which aims at nothing but the further enrichment of life."

*Omega* : " And who is going to work the machines ? "

Etc., etc., etc.

July 25th.

### III.—HOUSES AND HOMES.

Bible References : Proverbs 30. 10-31 ; Luke 10. 38-42.

Other References and Allied Subjects :

*Wm. Morris*, (see Note on p. 87 above).

*The Programme of Christianity*, by Henry Drummond.

*The Home I Want*, by Reiss. (Hodder & Stoughton, 2s. 6d.)

*The Growth of the English House*, by T. C. Gotch.

A Talk on Nancy and Eppie in *Silas Marner* : and how their respective homes grew beautiful under their influence.

A Talk on *The House Beautiful* : See recent copies of "Country Life" for illustrations.

*Sesame and Lilies*, by John Ruskin.

Keynote of Thought : " Have nothing in your houses that you do not know to be useful or believe to be beautiful."—WILLIAM MORRIS.

" Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation."—ANON.

Suggested Hymns : 4, 156, 280, 281.

Aim of the Lesson : To consider how men and women together can be artists in home-making.

#### Notes on the Lesson.

A human being is a body animated by a living spirit. A home is a house animated by the spirit of Christ. If we make Christ the head of our house, He will command us to have in it nothing that is not useful, nothing that is not beautiful. He will tell us to use our imaginations in order that we may discover what things are useful and beautiful ; He will instruct us to read Morris and Browning and other writers who know what art means ; to study the finest achievements of artists and of nature ; He will insist on our desiring, as Morris did, to make our home the most beautiful in England. Listening to Him, submitting to His guidance, we shall realise that the condition of our home is immensely important ; that its influence upon us for good or evil is far beyond that of any other single agency in our lives ; that what the cinema and the press, the school and the church can do is not a tithe of what the home can do ; that our first duty to our children, to the locality in which we reside, to the community, is to put into our own home all the cleanliness and comfort and fragrance and order and beauty, all the fresh air and sunshine, all the flowers and music and culture, all the laughter and kindness and idealism of which we are the masters.

THE TRUE WAY TO IMPROVE HOUSING CONDITIONS IS FOR EVERY ONE OF US TO MAKE THE BEST OF THE HOUSE WE HAVE.

## Questions :

(1) Morris said : " Have nothing in your houses that you do not know to be useful or believe to be beautiful." Apply this principle to stuffed birds, birds in cages, dishonest furniture, cheap prints, vulgar picture postcards, music-hall gramophone records, "drawing-rooms" crammed with ornaments. Apply it to the things in your own home! Note the tyranny which "following" the house (as houses are at present), exerts over any woman who is at all "house-proud!" Could houses be so constructed and furnished that everything about them would be both useful and beautiful?

(2) In Utopia, will every betrothed couple design their own house? And will every family spend its leisure largely in making its own furniture, doing its own decorations, etc.?

(3) Drummond, in his *Programme of Christianity*, has said : "How many opponents are aware that one of the specific objects of Christ's Society is Beauty? The charge of vulgarity against Christianity is an old one. If it means that Christianity deals with the ruder elements in human nature, it is true, and that is its glory. But if it means that it has no respect for the finer qualities, the charge is baseless. For Christianity not only encourages whatsoever things are lovely, but wars against the whole theory of life which would exclude them. . . . But we esteem too little the mission of beautiful things in haunting the mind with higher thoughts and begetting the mood which leads to God. Physical beauty makes moral beauty. Loveliness does more than destroy ugliness; it destroys matter. A mere touch of it in a room, in a street, even in a door-knocker, is a spiritual force. Ask the working-man's wife, and she will tell you there is a moral effect even in a clean table-cloth."

If it is true that "one of the specific objects of Christ's Society is Beauty," what ought the followers of Christ to say to present-day housing conditions? Do you think it is possible to be morally beautiful amid the physical ugliness of a slum?

(4) What are the essential features of a house fit for human habitation? Ought every house to have a bath-room, a play-room, a study, a craft-shop, a quiet-room? Ought every house to be heated and lighted by electricity? Are these things luxuries or necessities?

[Members of a women's class might be asked to bring plans of a house which would contain all the things a housewife desires in it and yet be "workable" by one woman without engrossing all her time and energies; so that she may have a chance of being Mary as well as Martha!]

(6) How far is it true that we get the houses we deserve? Are those living in dirt and disorder responsible for their circumstances? Suppose every family in Great Britain were given a really habitable cottage on January 1st, 1921, what would have happened to the cottage by January 1st, 1922?

## A FAMILY PRAYER.

Great God, Who hast made us, man and woman, parents and children, for happiness in one another, lead us to make our life pure and noble. Bless our home. May all who enter it find in it welcome and comfort and beauty, and go from it stronger for their battles in the big world beyond. Keep ever in our minds the sufferings of others that we may never become absorbed in private pleasures or depressed by selfish sorrows. Grant that the passing years may increase our reverence for one another ; keep us ever considerate and courteous in our mutual relationships. We do not ask to be spared from difficulties and disasters, but we do beseech Thee to give us always the power to endure with courage and gaiety whatever may come upon us so that we may win from every struggle with evil a deeper loyalty to one another and to Thee.

Give us the common-sense to build our home upon the Rock of Jesus Christ, and to live as He would have us live.

## A WIFE'S PRAYER.

O that the Spirit of Beauty, revealing itself in the stars and in the flowers, may reveal itself also through me in all that I do in this dear home of mine ! O, Jesus Christ, Thou who didst so often pray beneath the stars, and who didst so love the flowers, give me the courage, the wisdom, the persistence to be beautiful like them and like Thyself. Help me to fill this house with beauty. Save me from the sin of allowing our dwelling-place to be less wholesome and orderly and pleasant than it lies in my power to make it. Show me how to give the word " home " a charm beyond all other words in the hearts of my husband and children. I want to be a comrade to him ; I want them to give their lives to humanity. Tell me what to do ; give me strength to do it.



August 1st.

## IV.—GARDENS AND GARDENING.

Bible References : Gen. 2. 8-17, and 3. 8.

Other References and Allied Subjects :

Bacon's Essay : *Of Gardens*.

Morris : *Hopes and Fears for Art*.

Alfred Austin : *The Garden that I Love*.

Dean Hole : *Roses*.

E. Robinson : *The English Flower Garden* (John Murray).

Reginald Farrer : *The Rock Garden*. (Jack's. 1s. 6d.)

Gertrude Jekyll : *Wall and Water Gardens* (Geo. Newnes. 12s. 6d.) and *Wood and Garden* (Longmans, Green).

John Oxenham : *The Philosopher's Garden*.—poem in *Bees in Amber*.

Wordsworth : *Farewell, thou little nook*.

Suggested Hymns : 91, 115, 260, 362.

Aim of the Lesson : To find out what a Garden may mean to us.

### Notes on the Lesson.

#### 1. *Politics*.—

"There is no ancient gentlemen but gardeners."

(Shakespeare : *Hamlet V. I.*)

"When Adam delved and Eve span

Who was then the gentleman?"—Old English saying,  
quoted in Morris : *A Dream of John Ball*.

"God the first garden made, and the first city Cain."—Cowley.

"God made the country and man made the town."—Cowper.

"For this is what I would have done in this matter of town and country : I want neither the towns to be appendages of the country, nor the country of the town ; I want the town to be impregnated with the beauty of the country, and the country with the intelligence and vivid life of the town. I want every homestead to be clean, orderly and tidy ; a lovely house surrounded by acres and acres of garden. On the other hand, I want the town to be clean, orderly and tidy ; in short, *a garden with beautiful houses in it*. Clearly, if I don't wish this, I must be a fool or a dullard ; but I do more—I claim it as the due heritage of the latter ages of the world which have subdued nature, and can have for the asking."—William Morris.

When people lived amid the country in villages or tiny towns (as until very recently all did) private gardens were less necessary. Under present-day social and industrial conditions the garden has become essential to civilised existence. Following the example of the rich, every family ought to insist upon possessing its own plot of land, adjacent to the house, where it can grow its flowers and vegetables and fruit and keep its live-

stock. Further (not following the example of the rich), every man, woman and child ought to be half a gardener. How many social problems will be solved when it is declared illegal to put up a house that is not surrounded by a garden !

2. *Health*.—Let the class try to imagine how much the health of the community would be improved if every child, every mother and every man had the chance to work and play and rest in their own garden.

3. *Work*.—The best work of the world has not been done in houses ! The place to write poems and paint pictures and make up sermons and plan achievements is the place where man speaks least and God speaks most.

4. *Education*.—If every child grew up in a garden and if its parents could see that it took full advantage of all that the garden could give and teach, there would be need for neither day-school nor Sunday-school. Some educationists cry out for "Self-activity"—but how better can the child learn self-activity than in gardening and playing open-air games and making out-of-doors all manner of things ? Other educationists cry out for "Education by Environment"—but where is there a better environment than the open-air and flowers and birds ? Other educationists want us to cultivate the scientific instinct in the child—what will do this more effectively than experiment with flowers, observation of insects, reasoning about the weather ? Those concerned for religious education are anxious that the child shall hear about God ;—let the child hear God speak for Himself !

5.—*Love-making*.—There is no more telling criticism of our present social arrangements than the fact that most of the betrothals of England take place in the streets. The majority of the houses of this country offer no privacy for lovers. Churches and clubs and similar agencies (including Adult Schools) seem to think it right that young people should be segregated according to sex. And so sweethearting is mostly carried on furtively in public houses, cinemas and the streets. But even when houses are more accommodating and churches less out-of-date, the garden will still remain the place where Romeo ought to talk to Juliet, and where Maud ought to meet the man who loves her. Why should beautiful love-making be for the rich alone ?

6.—*Religion*.—

"Not God ! in gardens ! when the eve is cool ?

Nay, but I have a sign.

'Tis very sure God walks in mine."—T. E. Brown.

It is true that the poet Francis Thompson said he could see the "traffic of Jacob's ladder pitched betwixt Heaven and

Charing Cross," and "Christ walking on the water, not of Gennesareth, but Thames!" Yet for most of us it is difficult to find God unless we are encouraged by influences which aid our search. Alone, amid trees, under the stars, we scarcely need make an effort to reach God; He comes to us. In our own garden we could enjoy "the frank and fearless communion" which in solitary walks by night H. G. Wells finds in his. By cool waters and in green pastures shall our souls be restored, —stored over again—with life-energy. There is nothing, not houses, not wages, not better babies, not finer education, nothing the world needs so much as to wait upon God. There is no possibility of sane reconstruction, no hope for the League of Nations, unless everywhere men and women find spaces in their lives to get away from business and idleness, alone with God. And the best retreat for every-day purposes is one's own garden.

7. *Practical Counsel.*—"The garden, divided by old clipped yew hedges, is quite unaffected and very pleasant, and looks in fact as if it were, if not a part of the house, yet at least the clothes of it; which I think ought to be the aim of the layer-out of a garden."—(William Morris, in reference to his own garden at Kelmscott.)

"Gardens are like children, they need a lot of love."

- "1. Houses must shelter and support garden;
2. Garden must join house to land by a bond of beauty;
3. Garden must be of a piece with place and people;
4. Beauty and utility should combine."

Let the class consider these statements and apply the lesson in two directions: first, by building up the ideal garden of the future which shall answer the need of the first six paragraphs of the notes; and second, by seeing how far these needs can be met by making the most of present opportunities.

8. *Altruism.*—If our garden is beautiful, can we not so arrange our fences as to enable every passer-by to enjoy it?

If we cannot have a garden, is it a duty to have window-boxes of flowers, and so help to brighten the street in which we live?

9. How much time ought an Adult School man to spend in his garden, and how much in making into a garden this wilderness of a world?

August 8th.

## V.—POLITICS AND BEAUTY.

Bible References : Revelation 21. 1-7 ; Isaiah 61. 1-4.

Other References and Allied Subjects :

Life and Writings of William Morris (see Note, p. 87).

*The Programme of Christianity*, by Henry Drummond.

*What is the Kingdom of Heaven ?* by Clutton Brock (Methuen, 5s.). Chapter on "The Kingdom and Politics."

*Life of Canon Barnett*, by Mrs. Barnett (in two vols., from a library).

*Twenty Years at Hull House*, by Jane Addams (Macmillan, 8s.).

*Cargoes*, by John Masefield.

*The New Freedom*, by Woodrow Wilson (Wayfarers' Library, 2s.).

Keynotes of Thought : "What business have we with Art at all unless all can share it ?"

"I think that this blindness to Beauty will draw down a kind of revenge one day."—WM. MORRIS.

Suggested Hymns : 3, 12, 85, 94.

Aim of the Lesson : To consider what we can do as citizens to bring Beauty into the life of the State.

### Notes on the Lesson.

1. The sublime prophecy, of which our reading from Isaiah 61. is a part, was taken to Himself by Christ at the beginning of His ministry (Luke 4. 18). The day had come when these things should be realised and the Kingdom of God should come among men and "Thy will be done in earth as in heaven." Our reading from the Revelation of Saint John looks forward to the New Jerusalem as still in the future. The perfect life of the perfect community of men may always remain to us a distant view. Yet, if we see it, and lose no chance of seeing it, so that the distant things become the most real to us, we are in the way to bring it nearer. Bit by bit our society here must reflect the society of our vision, as, gradually, the beauty of the Kingdom of God comes into our lives, and spreads its influence like leaven into the lives around us.

2. [Members of the School are asked to imagine that a group of artists and "rebels," inspired by the writings of William Morris, have formed the society of which particulars are here set forth. By criticising the objects and methods of this fictitious organisation, the School will find its way to sensible views upon the questions involved in the title to the lesson.]

## " THE WILLIAM MORRIS SOCIETY.

*" Founded August 8th, 1920.**" Object.*—To introduce Beauty into the life of the State.

*" Amplified Statement of the Object of the Society.*—The members of the William Morris Society hold that ugliness is a sign and proof of the absence of the Truth and Goodness out of which Beauty spontaneously springs. Believing thus, that there is something fundamentally wrong with any unlovely object or creature, they apply to every item of the existing system of things what has been popularly but rather unfortunately called 'The Test of Beauty :—Is this thing beautiful? If it is, it is good. If it is not, it is bad.'

" They do not assert that Art is more important to civilisation than Morality or Science; but they contend that it is not less important. They know that in this country at this period there is little true appreciation of what is beautiful—none but men and women who have become blind and deaf to beauty could endure the sights and sounds that assail the senses from every direction, not only in public thoroughfares and in places of work, of entertainment, and of worship, but in the very privacy of people's homes.

" In the England of their dreams there will be, in place of monotonous rows of mean houses, beautiful be-gardened dwelling-places, each expressing the spirit of those who made and inhabit it, scattered one here and one there over the countryside; in place of ugly factories there will be workplaces so ennobling that inferior work will be impossible in them; in place of gaudy and rowdy places of amusement there will be buildings which of themselves silently bring joy into men's hearts; in place of modern churches and chapels there will be temples of which God can no longer say, "Is this the best you can erect in My name?" And in place of uninteresting, graceless, ill-clothed men and women there will live in that coming England beings who carry themselves like the kings of fable and song.

" The Society as a whole has so far formulated no fixed and final views upon existing social, industrial and political conditions. Some of its members hold with Morris that 'Art has been handicapped by the present system of capital and labour, and will die out of civilisation if the system lasts'; others hold that there is no necessary connection between capitalism and the decline of Art, and no guarantee that art will flourish if capitalism is replaced by State Socialism or Guild Socialism, or the Communism in which Morris himself believed. So long as it is satisfied that its members are taking some share in its enquiries into the relation of Art to the existing social order (this is a



condition of membership) and are re-adjusting their own attitude in response to the research work of the whole organisation, the Society leaves each member entirely free to think, write, speak and act as he or she sees fit. With one important exception the work of the Society as a corporate body is at present restricted to research and to propaganda of a general kind. That exception is the effort to achieve such a system of education as will in time compel all citizens to insist upon beauty in every relation of their lives."

3. *Let the class consider :—*

- (i.) Whether Jesus Christ cared about Art, and whether Christianity is on the side of the Puritans or the artists ?
- (ii.) Whether the factory inspector of to-morrow will be saying " Remove that machine ; it is ugly " ?
- (iii.) What public control could do to beautify advertisements ?
- (iv.) What improvements in child, adolescent and adult education are necessary in order that all of us may love Beauty more ?
- (v.) What each of its members can do (through Adult School, through local and national politics, through trade union and co-operative society) to introduce Beauty into the life of the State ?

August 15th.

## VI.—THE COMMONWEALTH OF ART.

Bible References : Ephesians 4. 1-8 and 11-16 ; John 17.15-20.

Other References and Allied Subjects :

*Morris* (see Note, p. 87 above.)

*What is Art ?* By Tolstoy.

*What is the Kingdom of Heaven ?* By Clutton Brock (Methuen, 5s.)

Sir Joshua Reynolds' *Discourses on Art.*

Lives of some great Craftsmen, *e.g.*, Leonardo da Vinci ; Albert Dürer ; Benvenuto Cellini ; G. F. Watts.

Suggested Hymns : 1, 16, 30, 257.

Aim of the Lesson : To see how Art makes men one.

### Notes on the Lesson.

1. Our present lesson concludes the section on " The Search for Beauty." We began that section by opening the " Bible of Nature," so that we might see what Nature herself has to tell us of Beauty. The Bible of Nature is a book which is always open for anyone to read who has eyes to see and a heart to understand. It is the first and last great teacher of men of all ages and of all races. In our frank, free and reverent study of it we are bound together in a world-wide commonwealth of learners and lovers. " One Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in you all."

" Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of man."

The reality of this commonwealth and of this unity was deepened for us as we studied the " Bible of Art," wherein we saw the example which great men had set us in many departments of Art. Let us now recall some of these that we may the better know how world-wide is our commonwealth—for we are all artists now. Recall how, in the Art of Building, one age has used the findings of another, how Greece borrowed from Egypt, Rome from Greece, France and England from Rome, and how contemporary nations have striven together in a rivalry—at once friendly and co-operative—to add to the common store of work well done or of ideals made material. Recall how in painting, in speech, in music, indeed in every art, the boundaries of race and country have taken second place to the wider commonwealth in which each gains by serving. There is no force so great as a

common interest, a common love, a common endeavour, to overcome the antipathies that divide and to make men one.

Whatever makes men one brings the divine answer to the prayer of Jesus (John 17. 21).

"The mere seeing of the Kingdom of Heaven makes men long for fellowship; for to see it is to desire to share the sight of it with others. The first result of that desire is art. When a man sees the kingdom in that relation which we call beauty, he has an instant desire to communicate his sense of that beauty, indeed the beauty itself, to other men: so that he may be not merely a lonely spectator of it, but himself a part of it by sharing it with all men. The very experience of beauty is communicated only in that which we call expression, which is really the communication of that which has been experienced; and without that communication the experience is incomplete and leaves the mind thwarted. Art then is an effort at fellowship in feeling; and there is nothing of the herd instinct in it, because there is nothing exclusive—no hatred or fear or rivalry. The artist is not aware of his own herd or another, but only of mankind with which he desires to share his experience. For him there is neither Jew nor Gentile, bond nor free. In art we all know that we can escape utterly from the herd-instinct; and that is one reason why we value it so highly."—(Clutton Brock: *What is the Kingdom of Heaven?*)

2. *Oneness through being Artists.*—(1) Men are not one to-day. A warless world is not yet achieved; the League of Nations is no more than a hope; state stands opposed to state. Within our own country are divisions between men and women, rich and poor, old and young, church and chapel, educated and ignorant, Coalition and Labour. As individuals we are conscious of being at variance with others rather than of being at one with them.

(2) What causes men to be not one but many? Why are we divided from one another? Why is war possible? Why is commerce competitive? Why is Capital *versus* Labour? Why are there different political parties, each maligning the other? Why do not the churches, all professing Jesus Christ as their inspiration, co-operate or amalgamate?

(3) The root-thing that keeps nations, groups and individuals apart is selfishness; men seeking satisfaction for themselves. This selfishness expresses itself in ambition, greed, pride, anger, lust, self-indulgence, and as these passions work their way in human affairs they bring men into conflict with one another and prevent their co-operation. Two politicians, both wanting to be Prime Minister, do not tend to become one in spirit. Two nations trying to grab a piece of territory (which belongs to neither) produce war and not peace! Of a church-worker, forever conscious of himself and his achievements, people say "he's impossible to work with"; so he is. "For embittering life,

for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood : in short, for sheer gratuitous misery-producing power this influence [evil temper] stands alone," says Drummond. Lust is the arch-enemy of love and there can be no unity between man and woman so long as lust and not love dominates their mutual relationship. Indulgence of one's own lower desires and appetites, failure to use one's brain, contentment with less than one's best are all so many ways of making oneself unable to work for the consummation of all things—that men may be one.

(4) The spirit of which all true Art is the expression is the denial of these evil passions. Art is based upon self-sacrifice, upon the desire to enrich the race. It is the best of man, the spirit, the God in him, being poured out to bless mankind. Art demands humility, service, imagination, self-control, hard work, idealism. It is beauty, truth and goodness embodied here in an allotment, there in a poem, here in a pudding, there in a grand opera, here in a talk at a street corner, there in a cathedral; and thus because it depends upon a greatness of soul which overwhelms the petty vices that keep men apart, artistic expression in every form and degree helps to make a reality the Brotherhood of Man.

3. *Oneness through Appreciating Art.*—(1) Every work of art purifies thought and slays passion, steels the will and stimulates the intellect, quickens the desire to serve and calls a man to be a saviour of the race.

How we forget our little selves when we *join* in a song or discuss a book *together* or *co-operate* to act a play or *unite* for a service! The way to solve the problem of Capital and Labour is to show both capitalists and workers that Shakespeare and Handel and Bunyan and Turner are more important than their trusts and their trade unions. The way to make the League of Nations effective, the only way, is to teach men of all nations to revere the writers of England, the artists of Italy, the musicians of Germany, and the seers of India and Palestine and Russia.

(2) To escape from the town of the little conscious self, with its endless turmoil, into the countryside of the greater self, where there is no turmoil because men are one, we must pass through a gate. That gate is Art.

## Section IV.

**The Search for Goodness.**

NOTES BY EFFIE RYLE, FRANK GRIFFITHS, and  
GEORGE PEVERETT.

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**BY WAY OF INTRODUCTION.**

MY DEAR C—,

Many thanks for reading the notes on these coming lessons, and many thanks for asking—as I wish everyone would—"What is the purpose of these lessons?" I will try to explain. Do you remember how the Roman philosopher-emperor, Marcus Aurelius (who, like us, was seeking the "good life"), said that we need to set before ourselves some human example to embody our ideals? Well, he chose Socrates as his example. We are choosing Jesus. And we are especially trying to realise the *courage* of His life, as He made everything else give way to His aim, *i.e.*, the winning of the True Life for Humanity, "the Kingdom of Heaven" as He called it, or "Life Eternal." We do not want to approach these lessons with our minds already equipped with doctrines about Jesus—His humanity, His divinity, His omnipotence, His fore-knowledge; you and I have grown rather weary of doctrines about Him, haven't we? So we are trying to come, as many of His own fellow-Jews must have come in the first place—just finding in Him a new and wonderful Comrade, who enjoyed a picnic meal with His friends, who was strangely tender to the world's outcasts; who was startlingly fearless in His speaking, in His behaviour towards people in authority, in His trust in rather untrustworthy followers; Who drew an unfailing strength from the Heavenly Father Who was the All-in-All of life to Him. They gradually made all sorts of discoveries about this Comrade—discoveries which changed the whole course of their lives, in some cases. Perhaps we shall, too. In any case, we may perhaps arrive at a truer understanding of what Jesus meant by "life," and of what "Christianity" ought to mean. If so we shall be the better prepared for the course of lessons which come after this—"Dare we try Christianity?"

Believe me,

Yours very sincerely,

EFFIE RYLE.



August 22nd.

## I.—THE GREATEST THING IN THE WORLD.

Bible Reference : 1 Cor. 13. [See Moffatt's translation. New pocket edition, 6/-.]

Other References and Allied Subjects :

Clutton Brock : *The Ultimate Belief*, ch. III.

Plato's *Republic*. Book II. (for Greek love of the beautiful).

Wordsworth : *Happy Warrior*.

Drummond : *The Greatest Thing in the World*.

Browning : *A Death in the Desert*.

Keynote of Thought :

"Therefore accomplish thy labour of love, till the heart is made God-like,

Purified, strengthened, perfected, and rendered more worthy of Heaven."—LONGFELLOW.

Suggested Hymns : 203, 243, 157, 241.

Aim of the Lesson : To show that, if we are truly alive, we must be seeking perfection of character.

### Notes on the Lesson.

1. *Paul's Teaching on Love*.—Let us put ourselves in the place of the men and women in Corinth, to whom Paul's letter was sent, somewhere about the year 52. Some of us are Greeks, natives of this busy seaport town, with its treasures of art and architecture, marble temples, bronze statues of gods and athletes, paintings and carved frescoes—all expressions of the Greek love of Beauty. As Greeks, too, we have a natural quickness of intellect, and some of us share that real desire for Truth and Knowledge which once made our country the home of philosophy. But we have found that to dwell among beautiful things, and to learn the truth, do not make us wholly satisfied : we "want to be good," to live up to our ideals. Some of us, again, are dark-eyed Jews from Syria. The statues of pagan gods offend us ; we care little for Greek art ; the teaching of Greek philosophers does not appeal to us. Yet we can sympathise with their desire for Goodness ; we, too, have that, and our own Law is ever reminding us of our moral duties. From childhood we have learnt of rewards awaiting the good man, and punishments that sooner or later befall the wicked, and—largely because of that—we have tried to follow righteousness (Question 1). But it has often been an unsatisfactory struggle, neither bringing us the rewards we hoped for, nor making us very righteous. We see this, now that

we have learnt the " new way of life " of Jesus ; and now, Greeks and Jews alike, we are gaining from Paul's letter a fresh understanding of the meaning of Goodness ; it is nothing less than whole-hearted Love, colouring every thought and deed, impelling us not merely to refrain from evil, but to do good, and to do it in a free, spontaneous way. Read 1 Cor. 13. (Question 2).

2. *The Desire for Goodness.*—Our previous lessons have shown us that without Beauty and Truth we cannot live the full life of the Spirit ; yet these alone do not satisfy its needs. A child may have more bread and fruit than he can eat, and still be ill-nourished, if he lacks fat foods, such as milk or butter ; so our spirits hunger for Goodness and are unsatisfied without it. Daily, perhaps, your eyes enjoy the beauty of garden or countryside, or of paintings and statues ; your ears the music of orchestra, or of birds or human voices ; and yet something within you asks for more than these. You are conscious of imperfections, in yourself and around you—rough behaviour, unkindly speech, acts not perfectly honourable, shortcomings of all sorts—and these make you ill at ease, because they are tokens of an ideal which is not being reached. Something within you wants perfection of character, wants " Goodness."

Moreover, our spirit desires goodness for its own sake. If I try to do good to others in order to win a name for benevolence, or because it will pay me in the long run to do so, then my spirit remains unsatisfied, I am not really achieving Goodness (Question 3). There Jesus differed most markedly from some of the Pharisees. They gave alms, observed the Sabbath, kept the Law, not for the sake of goodness, but " to be seen of men." They got their reward, but they did not get Goodness. Jesus, on the other hand, poured out His love in action, for love's own sake—and He attained that perfect life which is Oneness with God (Question 4).

3. *The Meaning of Goodness.*—What is this Goodness which our spirits want ?

(i.) It begins in feeling and thought, but finds expression in deeds, and the two sides cannot be separated. Action is the fruit of what is within. If my thought is right, but does not carry itself out in action ; or if the action does not correspond with my thought, my spirit is wretchedly dissatisfied, as Paul's was, when he said, " What I would, I do not ; what I would not, that I do."

(ii.) Much depends on the way we do good. The well-meant kindness of some folks is so tactless that it causes more offence than happiness. " Manners makyth man," is the old motto

of Winchester School, and the perfectly good man is perfectly mannered. Jesus "did good" so graciously that those to whom He did it were drawn towards Him (Question 5).

(iii.) Goodness is not merely passive and negative, but active and positive. The Pharisee was punctilious in not stealing, not breaking the Sabbath, not bearing false witness, but his virtue was cold and unlovely, like that of people whose righteousness consists merely in not getting drunk or gambling, and not going to theatres. But the love of Jesus ever found its outlet in "doing good"—in healing, helping, feeding, uplifting His fellows. Those who possess the Love of which Paul wrote, do not stop to think whether they are keeping the law, or doing their duty. Their goodness is reckless and generous, and sweeps beyond the little walls of human standards (Question 6).

#### Questions :

(1) "Honour thy father and thy mother *that thy days may be long in the land.*" "Honour the Lord with thy substance . . . so shall thy barns be filled with plenty." This is urging goodness for the sake of reward. What should be our motives for doing right?

(2) Why does Paul set Love above (a) Knowledge; (b) Faith and Hope?

(3) Why do workers often suspect an employer who looks after their welfare?

(4) Why is a mother's love the example of the highest kind of love?

(5) What is the secret of doing good to others in the right way?

(6) What men and women best seem to you to fulfil these qualities of Goodness?

## 2.—THE FEARLESS SEARCH: HOW JESUS FOUND "GOODNESS."

August 29th.

### 1.—UNITY WITH GOD.

Bible References : John 10. 22-39 ; 14. 5-12.

Other References and Allied Subjects :

Wordsworth : *Tintern Abbey*, Lines 93-102.

Trine : *In Tune with the Infinite*.

Walt Whitman : *Specimen Days*.

Hamilton King : *A Sermon in the Hospital*.

Keynote of Thought :

"So nigh is grandeur to our dust,  
So near is God to man,  
When duty whispers low, 'Thou must,'  
The youth replies, 'I can.'"—EMERSON.

Suggested Hymns : 245, 246, 249.

Aim of the Lesson : To study the claim of Jesus, "I and the Father are one," and to realise that this fact was the source of His power.

### Notes on the Lesson.

1. *The Scene at Jerusalem*.—It was winter in Jerusalem, and people who had come there for the festival of Dedication were glad of the warmth they found in that part of the Temple precincts known as "Solomon's portico." As the crowds moved to and fro, there was a hum of conversation ; but here and there you caught angry voices, and one little knot of Jews in particular were full of fury against Someone who had lately been among them. A few still clutched stones, as though they had been meaning to do violence to the object of their anger. "He is a blasphemer," said one. "Did you hear what He said?" asked another. "He actually said that He and God were one." "Yes," added a third, "and He spoke of the Holy One as His Father, in such a way that you would almost suppose He had heard Him speaking, as Moses did on Mount Sinai." "He, an uneducated workman from Galilee, to dare utter such words!" (Read John 10. 22-39.)

2. There was indeed something both daring and arrogant to orthodox Jews, in that claim of Jesus, "I and the Father are one." In sacred writings and in teachings of the Rabbis, emphasis was laid on the greatness and the awful holiness of God, and on the gulf which divided Him from men. "My ways



are not your ways, neither are your thoughts my thoughts " ; and " What is man that thou art mindful of him ? " were expressions of their idea of Yahweh (Question 1) ; so there was little wonder that they shuddered to hear a mere carpenter, a layman, speaking of God, within the very House of God, in the place of authority ; and speaking of Him with the loving intimacy of a child towards his father, declaring that His life was one with the life of God.

3. *Jesus and His Father.*—We do not know how this consciousness came to Jesus ; the central mystery of His life lies here (Question 2). On the hillside at night, the presence of God enfolded Him, and at the same time spoke within Him. When He stole out from the sleeping village before dawn, the God Whom He desired to worship was already dwelling in His heart ; as the crowd by the lake listened to His words, He felt that they not merely fell from His lips, but came from God Himself in the depths of His being ; in those busy hours when the sick lay round Him, He knew that the healing power of God was working through His human hands. It was no adventurer's boast, then, but the simple voicing of a fact, when He said to the Jews, " I and the Father are One." This consciousness, far from lifting Him into pride, was rooted in humbleness, and in His complete obedience to God's will (see lesson for March 23rd, 1919).

4. *His meaning.*—Even His nearest disciples found this a " hard saying." As they ate their last meal together with Him, He tried to help them to understand. " He that hath seen Me hath seen the Father," He said to Philip, and explained how God's life and His own, God's will and His own, were inseparable. (Read John 14. 5-12.)

5. *The Source of Power.*—In this awareness of union with His Father lay the source of the " power " of Jesus. That power was felt in His teaching, as an *authority* which even the learned scribe did not possess. It was seen in His physician's work, where all the healing that lies in sunshine, fresh air, quiet nights, kindly medicines, seemed to be collected and poured through Him to those who were sick. His endurance showed it ; when weary, He had the secret of rest ; when hungry, He had meat that others knew not of ; if circumstances were dark, He still had a joy within Himself ; as men came near Him, they felt themselves in the presence of a Divine power (Question 3).

6. *" My brother and My sister."*—The gospels make it clear that this experience of Jesus was something unique in degree, and that He knew it. Others have their moments of feeling the indwelling presence of God, or of expansion into His infinite life. But who else has known it continuously, as He did ? Yet He never spoke as though He alone were capable of knowing it.



"Ye shall be perfect as *your* Father," He said to His followers. "*Our* Father," were the opening words of the prayer He taught. As He watched the village folk crowded in the house where He was teaching, He felt that they were of one family with Him, children of one Father, so long as they were sharing in His obedience. "He that doeth the will of My Father, the same is My brother and My sister and My mother." He assured His disciples that they, too, should come to share His experience and the power that it gave. "Ye shall know that I am in My Father, and ye in Me, and I in you," and "greater works than these shall ye do" (Question 4).

7. *Lives that prove it.*—We could number many people whose lives have proved this. Walt Whitman, for example, tells of wounded American soldiers literally restored to strength by the sunshine of his strong, friendly presence in the military hospitals. When, by the close of the day, he knew "that virtue had gone out of him," he would go for a quiet walk in the night, to refill his being with the power of God. Mary Slessor achieved her work in Calabar, sure that she was being used by the Divine Presence. In many lives—e.g., Charles Wesley's—the experience of "conversion," or the awakening to a consciousness of God, has been followed by recovery from illness, or by renewed mental vigour. Let members think whether their own lives do not provide examples of power derived from this source.

8. *A new philosophy of life.*—The pity is that we do not consistently live as though we believed that we and our Father are one. If we acted upon this belief, each day would dawn gloriously, and be a glad new venture. Work would cease to be drudgery; circumstances would no longer imprison us; we should be more than conquerors over difficulties; common things would be as beautiful to us as they were to Jesus; and we too, should find ourselves possessing unsuspected powers of healing and uplifting and transforming those around us (Question 5).

#### Questions :

(1) Suggest further Old Testament passages where God is spoken of as far removed from men.

(2) How far might (i.) passages like Jeremiah 31. 33; (ii.) love of Nature; (iii.) His own character, account for Jesus' knowledge that He was one with His Father?

(3) In what further ways was the "power" of Jesus shown?

(4) How has Jesus helped people to realise that they, too, are God's children, and one with Him?

(5) In what practical ways would the daily duties of (i.) a busy mother (ii.) a factory employee, be made easier by the sense of oneness with our Father?

September 5th.

## II.—THE JOYOUS COMRADE.

Bible References : John 2. 1-11 ; Luke 7. 31-35.

Other References and Allied Subjects :

Wordsworth : *Lines written in Early Spring.*

Dickens : *Christmas Carol.*

Browning : *Fra Lippo Lippi.*

Zangwill : *Dreamers of the Ghetto*, chap. XIV.

*The Little Flowers of St. Francis.*

R. L. Stevenson's *Prayers.*

Keynote of Thought :

"The world is so full of a number of things,  
I am sure we should all be as happy as kings."—R.L.S.

Suggested Hymns : 117, 195, 86, 143.

Aim of the Lesson : To show how Jesus lived to make people happy.

### Notes on the Lesson.

1. *The Man of Joy.*—For many days after the wedding, the people of Cana were saying what a happy day it had been, and how glad they were that Jesus had been invited. He had brought the very spirit of joy with Him, and had spread it among the relations of the bride and bridegroom, among the guests, and even among the slaves as they hurried to and fro in their serving. We need to remember that Jesus was not only the "man of sorrows and acquainted with grief," but one who entered also into the joyous experiences of life. As our first reading shows (John 2. 1-11), He was a welcome wedding guest, and a marriage was an occasion of gladness then as now. The gathering of friends and relatives; the social meal, specially prepared; the setting aside of usual tasks; congratulations; the sense of the new days dawning for the bride and bridegroom, and the human joys of home and children in store—Jesus shared in all this. The second passage (Luke 7. 31-35), indicates that He was often found at the social meal—so that His enemies even accused Him of being over-fond of eating and drinking. Rather, let us say that He had a healthy enjoyment of all life's good gifts, fresh air and country places, and food and drink, and human intercourse. Especially in the hopeful Galilean days, He tasted of life's joy. He was a welcome guest in people's homes, dining to-day with a Pharisee, to-morrow with a tax-gatherer, or with His women friends as at Bethany. He was a friend of children, and children do not make friends with gloomy people. He had that wondrous gift of telling stories which springs from a happy nature. There is a playfulness in some of His remarks, a token of humour.

He likens Himself to the bridegroom at a wedding, the happiest of all the company, surrounded by friends, and rich in love and hope (Matt. 9. 14-15).

2. *Joy amid sorrow.*—It is strange that one who shared the sorrows of earth, as Jesus did, could yet be full of joy; but we know that men and women devoted to the needs of others, perhaps nursing the wounded amid daily scenes of misery, can yet look upon those times as the happiest in their lives. Happiness means harmony with God, and God's universe is filled with joy, as Wordsworth found; so He who was truly one with God, partook of that gladness to the full, and delighted to meet it in others (Question 1).

3. *Giving joy.*—Jesus lived to make people happy, to help them share the joy of God as He did. Sickness, false ideas, sin, selfishness, are the great barriers to happiness, and Jesus came to banish these. Under His influence, those who had grown used to pain and weakness, tasted again the joy of bodily health; wrong thoughts of God, anxious, unkind thoughts, yielded to sunny, beautiful ideas; bad habits lost their hold; men's spirits became young again. It is wonderful how Jesus found time to spread happiness, or rather how He looked upon that as His work. Others would have been too busy with their "mission" to spend time, as He did, in wayside talks with unimportant people; in accepting invitations to supper; in strolling with a few friends through the cornfield; in taking babies into His arms. But happiness is spread in these casual ways, not by organising committees (Question 2). In His teaching, too, Jesus was ever inviting others to a fuller, more joyous life. The narrow way, the hard search, the daily cross, were not an end but the means of finding new treasures and truer happiness.

4. *The holiness of Joy.*—Christianity is not a religion of barren renunciation. Puritans of all times have been sadly mistaken when their zeal for goodness has led them to forget that joy is part of goodness, and to confuse innocent pleasures with vicious practices. It was human error, and not the Holy Spirit, that banished music, art, merrymaking, out of the "good life"; that led John Bunyan to give up bell-ringing as wicked; that made many an early Quaker exclude novels from his home, and regard acting as in itself Satan's work; that produced the gloom of the old Scottish sabbath and that morose spirit which sighs as it thanks God. Christianity was never like this in its true spirit. "Praising we plough, and singing we sail," wrote Clement of Alexandria. Francis of Assisi and his brethren re-taught the secret of the happy life to their Italy. In the Middle Ages the Church afforded her children gay carnivals and feast days, and taught her message partly by plays and acting. She

was right in her aim, for as Wordsworth says, the "deep power of joy" helps us to "see into the life of things" (Question 3). One reason why the churches of to-day fail to win people is that the human spirit revolts against the sombre, unnatural life which they are believed to preach. We must emphasise the gladness of religion if we want it to appeal to this age. We must show that Christianity is a force which brings a healthy enjoyment into daily life and human relationships (Question 4), welcoming all innocent means of happiness (Question 5).\*

#### Questions :

- (1) Describe the happiest person you have known. How did he (or she) express this joy?
- (2) What are some of the simple ways in which we can "scatter the sunshine"?
- (3) How would you spend (a) Christmas Day (b) Easter Day, so as to express their joyousness?
- (4) How can Sunday best be spent in a home where there are children?
- (5) Coleridge said that a man could not have a pure heart who would refuse apple-dumplings. What is the truth underlying this?

\* We must reveal Christ as "the joyous comrade, the friend of all simple souls . . . with the children clinging to him, and peasants and fishers listening to his chat . . . the lover of warm life and warm sunlight, and all that is fresh and simple and pure and beautiful."—ZANGWILL.



September 12th.

### III.—THE COURAGEOUS COMRADE.

Bible References : Matt. 8. 1-4 ; Mark 9. 14-29 and 38-40.

Other References and Allied Subjects :

*On Two Fronts*, by Corder Catchpool.

Life of Fawcett (the blind Postmaster General).

Stories of Red Cross work.

*Life of Dr. Elsie Inglis*, by Lady F. Balfour.

*Letters from a Field Hospital*, by Mabel Dearmer.

*By an Unknown Disciple*. Chap: On the maniac among the tombs (Hodder & Stoughton, 6s.).

Whittier : *Barbara Frietchie*.

Story of Romola and the Plague-victims in George Eliot's *Romola*.

Story of Father Damien among the lepers.

Keynote of Thought : " This kind of courage is but another form of faith."—BISHOP TEMPLE.

Suggested Hymns: 71, 90, 92, 67.

Aim of the Lesson : To show that Christ's way of life gives the physical and moral courage needful for Goodness.

#### Notes on the Lesson.

1. *Courage and Fear*. Our search for goodness is greatly hindered by fear, physical and moral. These are hard to distinguish, but we may say that fear of pain, disease, hunger, cold, death, is *physical*; while our shrinking from shame, contempt, unpopularity, ridicule, is *moral*. To endure, such things in spite of fear is courage; the man who dreads death but faces it, is braver than the man who has no dread (Question 1). Courage is part of goodness, as our instinctive admiration of a brave deed proves; something within us is stirred at the thought of a man who risks his life to save another; of the captain going down with his ship, calm and undismayed; of Sir Philip Sidney giving up to a thirsty soldier the drop of water for which his own lips were parched; of the martyr going to the stake for the cause of truth. Paul's love which "suffereth long" and "endureth all things," was no mere sentiment, but a courageous love. His own bearing of dangers gave him a right to speak thus (see 2 Cor. 11. 23-33). The way of life he had learned from Christ was the way of a good soldier, "strong in the Lord." To Paul "Goodness" meant what its Roman word "virtus" means, *i.e.*, "manliness," "valour."

2. *The Effects of Fear*. In early stages of life Fear has no doubt been an instinct making for our preservation; it has been the mother of prudence, keeping us from danger. A child's fear of the dark is probably inherited from our savage ancestors, who were afraid of dark woods and night-time, because of lurking



beasts and foes. Our dread of being "peculiar" had its real value in days when the customs and conventions of our tribe bound it firmly together, and so helped to protect its several members (Question 2). But like other primitive instincts (*e.g.*, the fighting instinct) it must be diverted into new paths as we progress, or it becomes a destructive force, robbing us of reason, of self-control, of strength, and driving us back towards savagery. The story of the maniac among the tombs (Mark 5, 1-20) shows into what a fear-ridden world Jesus came, to dispel men's dread of demons and unknown diseases and misunderstood causes by His healing courage, and a way of life which made Goodness attainable. (See *By an Unknown Disciple*, as above.)

3. *Physical Courage.* To-day's readings should help us to understand the kind of courage born of Christ's way of life. (i.) Contagious diseases are things from which we naturally shrink, and of these leprosy is one of the most loathsome. A leper was once sitting by the roadside, at the foot of a Galilean hill. "Unclean! unclean!" he cried, to warn the passers-by. It was unnecessary, for his appearance was so shocking that everyone turned away and gave him a wide berth. His presence seemed to pollute the very sunshine. Then, down from the hillside and the sweet mountain air, came Jesus. Unlike the others, He did not change His course as He approached the leper. To the amazement of the crowd, the stricken man drew nearer, and Jesus let Him come close to His side. He heard the appealing cry for help; He was no priest, that He should deal with one "unclean," as the law commanded; (Leviticus 13, 45 onward). He knew with what terror people regarded lepers; but in spite of this, in spite of the man's torn clothes and loose hair and all the squalor of his state, He stretched out a kindly hand and laid it on him. Perfect love had cast out all fear (Question 3). (Read Matt. 8, 1-14.)

(ii.) The work of Jesus among the sick was shared by some of His disciples; but at times they failed—they lacked His fearless love, His perfect faith in God's indwelling presence, His full experience of unity with God; and so they had neither His understanding of the "cases" they met, nor His power to help them. We see this in the story of the child they could not cure (Mark 9, 14-29). "Have compassion on us," was the father's cry. "We are helpless in the presence of this 'demon.' " Once again, where fear of something half-unknown was helping to paralyse others and to limit their power of service, the courage of Jesus, born of His faith, prevailed.

4. *Moral Courage.* In both these instances we see the working of moral as well as physical courage—the daring of one who breaks through established customs, and quietly sets aside time-

honoured authority. The layman sweeps away all the intricate priestly regulations for dealing with leprosy, and enthrones human pity above the Law itself; the "qualified medical practitioners" behold the young carpenter, unrecognised by their profession, calmly stepping forward to heal as He has power to do. And it does need some moral courage to strike out independently, whether one is a Council School teacher working on new lines; or a man with a religious message which he delivers out-of-doors or in the public-house; or a healer with some hitherto untried method of cure; he is often suspected (Question 4). Even the disciples of Jesus fell into the same mistake as the authorities whom their Lord offended, for they tried to check the work of another physician who was not of their company (Mark 9. 38-40). The answer of Jesus to John reveals His own wide outlook, and the sympathy He felt for another who was "doing good" albeit through other channels.

5. *The Courageous Life.* Christ's way—the courageous way—of life, aims not at riches or honour or personal comfort, but at goodness, love. It puts first things first, and endures the loss of secondary things. It has power to endure, because it is a life of union with the Divine. All down the ages followers of Jesus have "drunk in valour from His eyes." They have faced martyrdom, as witnesses for truth; as missionaries they have borne hardship, danger, loneliness; when others have fled in times of plague, they have stayed to nurse the sick; in the daily life of home they have endured poverty, weariness, ill-health, with brave faces. Many of them, like that other healer, have not even called themselves by the name of Christian, but their lives have shown that they are of the same fellowship. For the mother whose love of her unborn child enables her to bear those nine long months and "birth's releasing hell," has the same kind of courage as that with which Jesus faced His cross; the boy who keeps straight and clean among foul-mouthed, loose-living comrades, shares His power of endurance (Question 5). The courage to "endure all things" for the sake of Goodness is one mark of those who are not far from the Kingdom of God.

#### Questions :

- (1) From what things do you shrink most ?
- (2) What is the difference between courage and foolhardiness ?
- (3) What other events in the life of Jesus show His courage in the face of disease, danger, pain ?
- (4) In what ways are people needed, now, who have the courage to do medical, educational or social work on "unauthorised lines" ?
- (5) Tell from your own experience, or from history, the story of someone who has shown courage in face of disease, pain, hunger or disgrace, etc. What was the secret of this courage ?

September 19th.

## IV.—THE TENDER COMPANION.

Bible References : John 8. 1-11 ; Matt. 7. 1-5 ; 26. 47-50.

Other References and Allied Subjects :

Tolstoi : *Resurrection*. (A novel dealing with the prison system).

Story of Hetty Sorrell and Dinah Morris, in *Adam Bede*.

"The Judge," from Tagore's *Crescent Moon*.

Mrs. Gaskell's *Ruth*.

The Work of General Booth, or of Lady Henry Somerset.

Keynote of Thought : "He only may chastise who loves."

—RABINDRANATH TAGORE.

Suggested Hymns: 97, 219, 223.

Aim of the Lesson : To show that Jesus' method of dealing with the fallen is the only right and successful way.

### Notes on the Lesson.

1. *Justice and Judgment*. Our human desire for goodness, in its earlier development, makes us quick to see wrong in others. We want abuses swept away and sin ended ; our sense of justice makes us indignant with wrong-doers, leads us to condemn the offending brother, and to invent punishments for correcting sinners. But in our swiftness to see others' faults, we are often blind to our own ; in our zeal to stamp out wrong, we fail to understand the wrong-doer, and so our efforts are largely fruitless. (Question 1). Corporal punishment, solitary confinement, transportation, expulsion from our midst, denunciation, the "cold shoulder"—how much real good have these done ? Anyhow, they are the opposite of the methods used by Jesus.

2. *Justice and Mercy*. The Jewish race had a keen sense of righteousness ; this lifted them morally above others, but bred in them a harshness towards wrong-doers. They were especially stern where sins of sex were concerned ; the prostitute and the adulterer were mercilessly condemned, but, as usual, the woman was often more harshly judged than the man who shared her guilt. Our first reading (John 8. 1-11) shows how Jesus differed from His fellow Jews in His attitude to such offenders. According to the law, death was the penalty for adultery (Deut. 22. 22) : "So shalt thou put away the evil from Israel" ; i.e., it was hoped that extreme and drastic measures would effect an abolition of the offence. Now it was suspected that Jesus was over-lax in His views about sin, and too little respectful of the sacred law. His mercifulness towards the fallen had given rise to this suspicion. Accordingly, certain Puritan Jews made a test case of this woman, to prove their

suspicions. But He did what they failed to do—He distinguished between the offence and the offender (Question 2). No one was further than He from minimising guilt of this kind. To Him a lustful thought seemed as evil as the act itself (Matt. 5. 28); but He knew that the offender was a human being, one sick and needing His help; perhaps He saw, too, the struggle that had gone before sin conquered; perhaps He read the story of an unhappy marriage, arranged by a girl's parents without her wish, and of a later day when real love seemed to offer itself as a release from bondage. In any case He knew that stoning would neither heal the sick soul, nor abolish the sin. Moreover, it was easy for those men to condemn their sister, and to conceal their own failings; so He, too, made this a test-case, challenging the accusers to declare their own innocence before they punished another. Finally, when alone with her, He turned to her. He who alone had a right to condemn her, did not exercise that right. Instead, He gave her a word to brace her, a word to encourage her, and let her go. He showed that He believed in her, and that was the one thing that could restore her to her womanhood.

3. "*Judge not.*" In Matthew 7. 1-5 the same thought is expressed that made Jesus say to those Jews, "Let him that is without sin among you cast the first stone." No man has a right to judge another, for we are all guilty of some fault, we all have some beam in our eye making us unable to see clearly to extract the mote from our brother's eye. His sin may be other than ours, and may look worse than ours; but that does not justify us in condemning him, for who knows how often he resisted his temptation before he fell, while we perhaps scarce tried to resist our own? Drunkenness in one who has struggled against it but failed, is less blameworthy than the uncharitableness of one who has never tried to love. The brother "sinking in darkness where you've never been," may, after all, be nearer heaven than you (Question 3).

4. *The forgiving spirit.* Jesus carried out His own teaching when there was the greatest provocation for Him to condemn the offender (Matt. 26. 47-50). The sin of Judas was one of the hardest to condone; a traitor sinning against friendship seems to deserve nothing but scorn. But in the eyes of Jesus, though Himself the victim of the treachery, even Judas was one in need of a physician. And Judas heard from Him no accusation—only the reproach of love contained in the name of "friend," "comrade" (Question 4).



5. *The way of restoration.* No doubt, we are at last discovering that the way of Jesus is the only way to restore the fallen. We are slowly changing in our attitude to the juvenile offender, to the unmarried mother, even to the much more difficult case of the prostitute and the habitual criminal. A century ago small thefts were punishable by death. Now the death penalty for child-murder, in the case of a woman, is generally commuted to penal servitude, and the duration even of this is often limited. We are not weak sentimentalists, but are learning wisdom by experience, when we plead that the boy-thief of thirteen is not a criminal, and needs not imprisonment or a reformatory, but the wise friendship of a scoutmaster or other lover of boys. We are learning that our whole treatment of the "fallen woman" in the past has been wrong. By shunning her, by casting her out of our society, by sending her to loveless institutions, by legislation, we have failed to abolish her sin. It remains for us to adopt the method of Jesus, the method of individual friendship: to receive her into our homes and into our affections, to look upon her as one who needs the healing of love and kindly wisdom (Question 5). The task of restoring the fallen belongs not to societies, but to you and me.

Questions :

- (1) What sins does the world treat most sternly ?
- (2) How can you distinguish between the offence and the offender, *e.g.*, in the case of an untruthful child ?
- (3) "To understand everything is to pardon everything." What made Jesus pardon those whom everybody condemned ?
- (4) Why must it have been harder to forgive Judas than anyone else ?
- (5) How could we follow the method of Jesus, practically, in our treatment of (i.) an habitual drunkard : (ii.) an unmarried mother ; (iii.) a thieving office-boy ?



September 26th.

## V.—THE TRULY RICH.

Bible References : Luke 10. 1-9 ; 18. 18-30.

Other References and Allied Subjects :

David Grayson : *The Friendly Road.*

Lamb's *Essay on Old China.*

Whittier : *The Barefoot Boy.*

Wordsworth : *Daffodils.*

Browning : *Love among the Ruins.*

Refer back also to lessons on "The Search for Beauty."

Keynote of Thought : "If riches increase, set not thy heart on them."

Suggested Hymns : 206, 14, 320, 21.

Aim of the Lesson : To study how Jesus attacked the accepted ideas of wealth and possession.

### Notes on the Lesson.

1. *Doing without.* Jesus was travelling southward by degrees, visiting many a town and village on His way. His coming to each place was heralded by a pair of His disciples, who, like their Master, soon had round them a cluster of people who needed healing and were hungry for the good news of the Kingdom. Their appearance and behaviour surprised many people : instead of being well equipped for a journey, and provided against the future, they seemed quite unprepared, as though they were near home ; they had a gracious way of greeting those they met, and expected to be welcomed as graciously ; having no food, and little means of buying any, they were grateful for any meal that was offered, and ate whatever was set before them. And they, for their part, were learning how happily they could live without most of the so-called necessities—money and extra clothes and a settled dwelling-place. They began to think that perhaps possessions were as much a burden as a blessing. (Read Luke 10. 1-9.) No doubt the warm Syrian climate, and a simpler way of living, made this voluntary poverty far easier than it would be for us, but there is much to be said for it. Gladstone used to train himself yearly to "do without" something he had before thought essential to comfort. The "tramp" holiday, where a man sets out to follow the road, taking little provision with him, teaches what true wealth is (Question 1).

2. *The rich ruler.* "Blessed are ye poor," was a saying of Jesus that must often have raised a smile. It was an utter contradiction of the usual idea. That ruler, for instance, in spite of his real desire for goodness, attached too great importance to

his material possessions, and the suggestion that he should give them all up, money, land, house, furniture, plate, was more than he could bear. (Read Luke 18. 18-23.) Even Peter and the other disciples who were standing by, sympathised with him, and felt a kind of despair when Jesus said, "How hardly shall they that have riches enter into the Kingdom of Heaven!" But when Peter reminded his Master that he and the others had made the sacrifice, Jesus replied that it was not a barren sacrifice, but an exchange: in place of the homes and relations they had left, they were receiving a welcome into other homes, and the fellowship of a new family; for the possessions they had discarded they were finding new treasures of the spirit, and were investing their capital in that which was imperishable—the full, "eternal" life (Question 2). (Read Luke 18. 24-30.)

3. *Jesus and riches.* Again and again did Jesus pierce the common illusion about riches. Most people thought it was desirable to have plenty of money, to own cornlands and vineyards, to live in a big house, to be served by many slaves. To Jesus these things were not worth the having, compared with life's aim of goodness: nay, they were "deceitful," cheating men into a wrong scale of values, and preventing their enjoyment of heavenly treasure (see Eccles. 2. 4-11). There is an ascending scale of wealth, and each form needs to be converted into a higher, until the true wealth is reached (e.g., money into good books, good books into wider knowledge, wider knowledge into human service). We see the folly of a miser who hoards his gold instead of using it; the man who "preserves" his land instead of throwing it open for public use is no less foolish; the man who stores up knowledge for its own sake is just as selfish. Money, land, homes, pictures, books, knowledge, are means to an end; if we love them for their own sake, our spirit is starved of its own need. Like the ruler, we must sell all we have, and make it a means of doing good and increasing the happiness of others. (Question 3).

4. "*My jewels.*" Wherein does real wealth consist? (Question 4). Cornelia was a famous Roman matron, mother of two great political leaders, the Gracchi. When her sons were children, a friend came to visit her, and proudly displayed her costly jewellery. "And now, Cornelia," said she, at last, "show me *your* jewels." Thereupon Cornelia drew her little boys forward, and said with quiet pride, "These are my jewels."

Read Whittier's poem, *The Barefoot Boy*. In that charming picture of a ragged, sunburnt, country boy, "rich beyond the wealth of kings," the poet gives a list of possessions that money cannot buy—health, contentment, knowledge "learnt in Nature's school," mind-pictures that can never fade.

When Wordsworth came upon the belt of wild daffodils described in his well-known poem, he says,

" I gazed and gazed, but little thought  
What wealth the show to me had brought."

The scene became a living memory, a treasure for future years. And Jesus, though at times He had not where to lay His head, was richer than the Roman Emperor himself, for His heart was a store-house of fair thoughts, of peace, of inward happiness, of love (Question 5).

Questions :

- (1) Which of your possessions might you profitably discard ?
- (2) Since you joined the Adult School Movement, what things have you "left," and what have you "received" in exchange ? (Luke 18. 29, 30.)
- (3) What is the real value of (i.) a big garden ; (ii.) an "Old Master" ; (iii.) a big library ?
- (4) Make a list of "possessions" that are really worth having.
- (5) "I am certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose ; but rather in things which all can possess alike, or where one man's wealth promotes his neighbour's" (SPINOZA). What forms of wealth answer these different descriptions ?

October 3rd.

## VI.—THE SUPREME TEST.

**"Live thy creed."**

Bible Reference : Matt. 5. 38-48.

Other References and Allied Subjects :

Tolstoi : *Where love is, God is.* (Dramatised Version. N.A.S.U. 6d.)

Story of the bishop and the thief in *Les Misérables*.

Story of Abigail. 1 Sam. 25.

Talk on the work among starving children in Germany, Austria, etc.

Keynote of Thought : "It is a prince's part to pardon."—BACON.

Suggested Hymns : 53, 101, 20.

Aim of the Lesson : To show that Jesus dared to go to extremes in carrying out His own teaching on love.

### Notes on the Lesson.

1. *The testing points.* "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the Kingdom of Heaven; but He that doeth the will of My Father which is in Heaven." Deeds, not words; fruits, not profession, are the marks of the follower of Jesus. The value of His religion does not lie in its creed, but in its Way of Life, and from the beginning Jesus taught His followers that their way of life must rise above the way of the world. The test comes not at the points where Christianity resembles other religions, but where it differs from them; not where its ethics have become the accepted ethics of society, but at the extremes, where it goes beyond the common standards. For instance, Judaism and Christianity both say, "Thou shalt not kill"; but Jesus said, "Thou shalt not even foster angry thoughts." Again, the Christian standard of home life has very largely become the standard of all decent homes in England: but there are points where Christian standards are still far higher than those of society, e.g., in the treatment of offenders, or the marriage laws. It is at these points that a Christian is tested. "What do ye *more* than others?" is the question which we are ever being asked by Jesus (Question 1).

2. Two of these extremes are presented in to-day's reading (Matt 5. 38-48.) "Resist not him that is evil" (R.V.) and "Love your enemies." Both of these have proved such hard sayings, that many people say they were never meant to be carried out literally, or that they were meant for a few exceptional people, not for all. But they are essential parts of the teaching of Jesus,



and we are His followers just to the extent that we do carry them out.

*Extremes.* (a) "*Resist not him that is evil.*" (The R.V. translation is probably truer than that of the A.V. "*Resist not evil*"; for Jesus, though merciful to the sinner, was unwaveringly stern towards sin.) This is an instance of the way in which Jesus fulfilled, or carried to its logical conclusion, His nation's law. For "an eye for an eye" was not said to encourage retaliation, but to limit vengeance, in early days when an injury was often avenged with high interest. So the Jewish law, in demanding that the penalty should not exceed the offence, was merciful in its intent. But Jesus carried the principle of mercy yet further. "Mercy must be without limits," He said. "Do not even offer resistance to those who wrong you." By way of examples, He mentioned the man who does some bodily harm (v. 39); the man who seeks to use legal proceedings for another's disadvantage (v. 40); those who impose public burdens on us (v. 41) (as the officer who pressed men into the public transport service for a certain way: a being as unpopular as the modern collector of rates and taxes!), or those who, perhaps through their own mismanagement, inflict on us the burden of sacrifice (v. 42): (Question 2).

Our instinct to resist a wrong-doer is strong: we used to fight duels with those who slighted our honour; we imprison those who have stolen our money; we sue a man for libel if he slanders us; we birch the disobedient schoolboy; we censor the man whose pen is spreading a doctrine we dislike. We do not yet carry out the real teaching of Jesus when the real test comes. But He did not resist evil-doers. He did not turn from the kiss that betrayed Him; He made no struggle when the soldiers arrested Him, and He told Peter to sheathe the sword drawn in His defence (John 18. 11). When falsely accused, He made no counter-charge; and in the face of scorn, abuse and physical outrage, He endured. *Why was this?* Force and compulsion can really only affect the outward expression of an evil-doer's purpose. The act itself is often momentary: the real evil lies in the will which gave rise to it. And Jesus saw that resistance—force against force—does not change men's evil wills: that change could only be wrought as men's spirits were touched by His spirit. He wanted not the mere repression of the outward act of wrong, but the winning of men's hearts to goodness (Question 3).

3. *Extremes*: (b) *Love your enemies.* If we accept the teaching of non-resistance, we are still left with the question in our minds, "What are we to do then? We cannot stand idle and allow evil to go on." Jesus never meant us to stand idle: He gave another method—"Love your enemies, pray for them,



help them." Here again He was expressing not a mere kindly impulse, but a deep conviction of truth. An enemy is one who injures us, or tries to do so, by bodily harm, perhaps, or theft, or slander, or by wronging one we love. But as the old Stoics discovered, nobody can really injure *us*. My body, my money, my reputation, are not *me*. I am a spirit, searching for beauty, truth and goodness; and the only injury I can receive is to let myself sink to an unspiritual level, where I value material things above these eternal things. If I allow myself to hate, I injure myself more than my enemy. But my enemy is a fellow being, and one who needs restoring to his human stature; that cannot be done by compulsion, but it can be done by love. Love to my enemy is part of the goodness at which I aim. I must love him in my thoughts; I must show my love in human practical ways—in feeding him, clothing his children, getting him a new "job," making a comrade of him, sharing my home, my thoughts, my heart with him; I must remember, too, his need of the Physician's care, and bear him in my thoughts when I reach out in prayer to God (Question 4).

Thus Jesus treated the enemies of His race, of His teaching, of Himself.

4. "*As your Father.*" But note the close of to-day's reading (vv. 45 and 48). It is because we are part of the Universal Life that we must obey the Universal Laws; it is because we are of God's own nature, His children, that our ways must be like His. His ways are the ways of Love. His kindly gifts of rain and sunshine are poured impartially on all His children, without regard to their deserts; and we who have awakened to some consciousness of our oneness with Him, must not limit our love, nor measure it by the world's standards—we must offer it to all. "Ye therefore shall be perfect as your Heavenly Father is perfect" (Question 5).

#### Questions :

- (1) Where has the Christian Church forgotten that it ought to be doing "more than others"?
- (2) What types of people are we most tempted to resist?
- (3) What would have been the result if the disciples had successfully resisted the soldiers sent to arrest Jesus?
- (4) Why do people call this teaching "unpractical"?
- (5) In the light of this teaching how would you treat (i.) the neighbour who has spread unkind gossip about you; (ii.) the man who has secured your job; (iii.) the employer who has unjustly dismissed you; (iv.) the profiteer?

October 10th.

## VII.—FAITH IN HUMANITY.

Bible References : Matt. 28. 16-20 ; John 17. 11-26.

Other References and Allied Subjects :

Story of Sidney Carton in *A Tale of Two Cities*.

Life of Francis Thompson.

Life of Dr. Arnold of Rugby.

Great Men and their Mothers.

Women who have helped Great Men (e.g. St. Clare, St. Monica, Dorothy Wordsworth, Elizabeth Whittier, Mrs. Lincoln, Mrs. Gladstone). "Saints who the world has never known."

Keynote of Thought : "Under her influence people seemed to become what she expected them to be."—(From *Life of Annie Keary*.)

Suggested Hymns: 85, 158, 19, 91.

Aim of the Lesson : To realise how Jesus believed that even average men and women can live as He lived, and carry on His work in the world.

### Notes on the Lesson.

1. *The Example of Jesus*. There must have been times when the disciples of Jesus felt humbled almost to despair before His example. As they talked together about Him and His days devoted to the service of others, healing and teaching, bringing happiness, mixing with dull, unlovely people, and making them interesting and lovely, perhaps they sighed and said, "We can never be like that!" It may be that John, who pondered more about men's hearts than about their deeds, would say, "Nobody else could claim such a life-purpose as Jesus does—for Jesus knows He has come into the world with a mission from God : to spread the glad news of the kingdom ; to teach the way to it ; to seek and bring back those who have missed it ; to give us a glimpse of our Father's character in His own human life." And then they would dwell upon the inner life of Jesus, and feel even more conscious of His difference from them. "We mean well and do ill," they said ; "or else we behave decently but our thoughts will not bear inspection. But Jesus is pure not in deed and word alone, but in mind and heart. He is truthful not only in speech, but in all His attitude to life. Think, too, how patient He is with us, and we so slow to learn ! Think how merciful He is to degraded, unpleasing folk ; how tender to the sick, how courteous to women, and gentle with children. Remember His friendliness, and the way He opens His heart to us. When He is hungry, and tired, and homeless, He never complains. He is full of trust in God ; He lives always in His Father's house ;

He obeys Him in everything. Never can we rise to His example!" (Question 1).

2. *His belief in men and women.* But Jesus really meant them to do as He did. "Go and sin no more," He said to one whose life had been below even the average moral standard: "the holy life is possible," He implied. He chose seventy very ordinary men, and sent them out to heal and preach as He did (Luke 10. 1-9). He told the mixed crowd of men and women who gathered round Him, "Ye shall be perfect as your Heavenly Father is perfect" (Matt. 5. 48). The ideal of life which He set before them was life like His, full of mercy and purity and peace; an example and illumination to others; unstinted in love for men, perfectly trusting in God (see the whole Sermon on the Mount, Matt. 5-7.). He expressly said that this was not to be merely a beautiful ideal, but a life to be practised (Matt. 7. 24-27). If He thought those Galilean peasants incapable of reaching His standards, His teaching was a cruel mockery (Question 2).

3. *His work entrusted to others.* His faith in human possibilities is shown in the words of to-day's lesson (Matt. 28. 16-20). Here we see a little knot of ill-educated, ordinary, erring mortals, sent out into the world to make disciples, as Jesus had done; to spread the teaching which He spread; to carry His spirit wherever they went. They were full of faults, and yet He trusted them: Peter was impulsive and unreliable; Thomas was too apt to question and doubt; Philip lacked spiritual insight; James and John were very firebrands of intolerance; Simon the Zealot was all for "direct action," rather than patient influence. In fact, they were such people as you and I are.

4. *The effect of believing in people.* The very fact that Jesus trusted His followers, and believed in their ability to live His life, helped them to rise to His demands. "Those who trust us—educate us." Dr. Arnold, of Rugby, trusted his boys, and they knew it, and said, "it would be a shame to tell Arnold a lie!" Mrs. Wesley believed that her son Jack was marked out for a great career, and John Wesley did not belie her faith. Because one good woman believed in him, Sidney Carton, in *A Tale of Two Cities*, was enabled to rise to that "far, far better thing" than he had ever done. And we know in our own experience that we can live up to the standards of our friends' beliefs in us. On the other hand, if we distrust people, they frequently fall below their possibilities. When Silas Marner was suspected of theft, by the Lantern Yard community, he lost his own faith in men, and gradually sank into the poor, miserly weaver of Raveloe. If we know that the world regards us as poor, incompetent failures, we grow diffident and hopeless and

probably do fail. "Ye shall be perfect" has done more than we know to lift us Godward (Question 3).

5. *How Jesus was able to believe in His Disciples.* Turn now to the prayer of Jesus on behalf of those eleven men, and of all others who should become disciples through them (John 17. 11-26). He spoke there of the two things which would enable them to fulfil His trust: union with God, and union with each other. Alone, we cannot live up to the ideal which Christ has set—it is useless to pretend that we can; temptations and discouragements conspire to sink us below His level. But we are not doomed to a lonely struggle. The Friend of Man is with us, and, as we open our hearts to Him, as we become humble, as we make our lives "simple and straight" for His using, we find that all things are possible, even a life like that of Jesus. Not that we have already attained it, but we press on hopefully, as Paul did, knowing it to be within the range of our growing powers. In the second place, the company of our fellows is with us. The Christian life is not an individual life, but the life of a great fellowship. We need one another's help, and as this is given, we are lifted together towards the standard of Jesus (Question 4).

5. *Fresh Ventures.* We are considering the Adventure of Life. Two great fields of exploration await us, the realm of God and the realm of Human Nature. Our lives are impoverished because we are afraid to be friends and lovers. Let us be less reserved, less eager to keep our hearts locked up; let us open the windows of our souls to God and to our human fellows. Then we shall find that these two realms are one, as they were to Jesus. Then we shall find that the Divine-Human life is attainable by us, as it was by Jesus.

#### Questions :

- (1) In what ways is it hardest to live up to the example of Jesus?
- (2) What words of Jesus show best that He believed us capable of living as He lived?
- (3) Tell of other people who have succeeded because somebody believed in them.
- (4) How might human friendships become a deeper spiritual experience, and a greater source of strength?



## THE SEARCH FOR GOODNESS.

Notes by EFFIE RYLE, FRANK GRIFFITHS, and GEORGE PEVERETT.

### B.—DARE WE TRY CHRISTIANITY?

#### Foreword.

Fellow-seekers! We have taken, so far, two paths in our common search for adventure and life—the paths of the Search for Beauty, and of the Search for Truth. But even as we have pressed forward eagerly, if with faltering steps, has it not constantly occurred to us to ask ourselves, "To what end?" Interesting and valuable as our search has been, were we satisfied that Beauty and Truth, essential as they are, are all-sufficient? Have we not felt that the human spirit is also striving to express itself in another channel, that something further is needed, a missing factor in the search for the more abundant life?

We think this will express a common view, and as a closing task for this year's work, we ask you to join us in a search for further light, further adventure, in exploring the path of the Search for Goodness, for the quality (express it as one will) that tends to round off our adventures, and give them an end, a justification.

We do not mean that we are after finality. We do not mean that, by such an attempt, life is to be made more straight-laced, less adventurous, less joyous. We mean that the search for Beauty and Truth shall become not less valuable, but more valuable, that their value shall be enhanced by co-ordination, by their being related to the Search for Goodness.

To make this portion of our task a success there is need for every member to give of his or her best. The success or failure of this series of lessons will in a particular sense be dependent upon the individual member. In our notes we can only indicate the result of the study and the conclusions of a small group of fellow-members. If the lessons are treated as they are worthy of being treated—as it is the privilege of the Adult School members, with their unique method and experience, to treat them—they will entail individual research work at Bible study.

We propose, as far as is possible within the limits of the series, to try to answer certain questions, which we believe to be fundamental to the right direction of thought in the search for Goodness. First: "What is Christianity?" Second, "What is



the Christian message in connection with certain vital problems of our times ? "

We know there are certain people to whom it will seem almost sacrilege to propound such questions. To them has been given the light of a great experience. For them the questions are already solved. We can but rejoice with them therein. But we ask their consideration of the fact that their experience is that of a limited few only. Outside their number are masses of men and women, inarticulate perhaps, but in all sincerity struggling to solve material, mental, and spiritual difficulties. Either we must deal with them as we find them, or leave a great work untouched. Religion in the past has, instead of leading the tendencies of the age, been moulded by them, and has become largely an individual matter, a question of personal salvation. We are now beginning to realise the truth that salvation limited to an individual or small group of "elect" persons is no message for men and women of to-day, even if it is not the antithesis of what Christ Himself taught.

Now in order that we may attempt an answer to the question "What is Christianity?" we must have a method. The one proposed may be right or wrong—we have passed the point of considering human experiment anything but fallible! But life is long, and if this method proves unfruitful, we can adopt others later. The course we propose therefore is as follows: *We propose to attempt an answer to the question by taking as the basis of our enquiry the sayings of Jesus as recorded in the New Testament.*

For the purpose of these lessons members will find it useful to have *The New Testament* (Everyman Library, No. 93. Price 2s.), in which the sayings of Jesus are distinctly set out, or a *Red Letter\* Testament*, or *Verba Christi* (Dent's Temple Classics, 2s. net.) The next step is one in which the individuality of members will have its part. Having the books handy, put down on separate slips of paper headings of what you consider the vital principles of the teaching of Jesus, expressed either in His words or His conduct, *e.g.*, His attitude towards authority—state or religious; towards children; towards women; towards His disciples; towards God; towards the Kingdom of God or Heaven; towards mankind, marriage, nationalism, and so on.

Now plod steadily through the sayings of Jesus, making a short note of the references and contents under the headings you have decided upon. When you have done this thoroughly you will have an analysis of the teaching of Jesus that will be

\* That is, one in which the sayings of Jesus are marked in red. Not a "marked" New Testament, in which a large number of passages, supposed to be essential to a certain "plan of salvation," are underlined in red.

invaluable to you not only for these lessons but for all time. And we venture to think that the task will in itself be an adventure, and that you will arise from it with a greater conception of the message of Jesus, and a wider knowledge of His personality than ever before.

Having prepared your analysis, you will be in a position to make a critical study of the lessons. *Your analysis should be an answer to the question, "What is Christianity?"* It may, probably will, differ somewhat from that of your fellow note-makers. That is immaterial. The essential thing is to ascertain whether there is any general body of agreement amongst members as to the *essential principles and practice of Christ*. That is obviously the foundation-stone necessary before we can proceed further. We cannot apply principles until we have determined what those principles are.

It may be well that this method, if it finds acceptance amongst members, might become an essential part of our work. If, for instance, you find, on comparing the lesson notes and readings selected with your analysis of Christ's teaching, that you seriously disagree on principle, you will not only express your view in class when the particular lesson is dealt with, but also express it carefully and fully in writing, and pass it on to the Lesson Handbook Committee. Such statements, carefully considered and co-ordinated, may well lay the basis for future lessons, apart from being an excellent guide to the Committee as to the outlook of members.

It will be argued, of course, that Christianity is something more than the recorded sayings of Jesus—that it must needs have reference to the Old Testament, the teachings of the Apostles, the Church, and so on. All this may be true. But we want a simple issue for this course of lessons, and we are for that purpose eliminating, though not overlooking, these points. Moreover, we think there is considerable justification for the method suggested. The sayings of Jesus (subject, of course, to errors of transmission and translation, and having regard to the period of time that elapsed before they were put into writing) embody the result of His thought about the Old Testament. And we remember that He ventured to criticise it at times! (See Mark 2. 27; 7. 15; Matt. 5. 21-47). Again, can we admit the right of apostles or of Church officials, past or present, to determine what is and what is not essential for us in the teaching and life of Jesus? Is it not becoming more and more obvious, as we get an insight into human psychology and conduct, that *the only real thing that matters is what the individual perceives to be the truth and is prepared to translate into action?* (Matt. 12. 50). Individuals and organisations may help men and women to see the light, but they can

never do more ; it must be left with you and me to accept or reject this or that principle or line of conduct. And is not this in line with the method of Jesus Himself ? How often, in preparing your analysis, will you find Jesus rebuking His disciples (who had the special privilege of personal contact with Him) for misunderstanding Him (see *e.g.*, Luke 9. 54-56) ! As to the Church, we are prepared to recognise the fact that she has contributed something of value to human welfare in the past ; that there are men and women within her ranks to-day who would contribute still more were they not handicapped by a hide-bound organisation, which limits their right of self-expression. We must at the same time recognise that despite the fact that the vast majority of our children come within the pale of the Church in their early days, as they grow to the adult stage they more and more show by their actions that the Church has lost its grip upon them. The Church, in fact, represents only one side of life still : the religious, with a strong tendency to personal salvation. The people are more and more becoming conscious that corporate salvation is the thing that matters, and, if they are active at all, are throwing all their weight into work and organisations that are concerned with the social redemption of mankind. We shall have more respect for the Church when we find that the bulk of its adherents have themselves a clear vision of the principles of its Founder, and when their actions in the world prove that they have determined to carry those principles out in their lives. Till then, we offer them the hand of fellowship, and any practical assistance we can render, whilst we ourselves set out on a similar search.

Fearless of criticism, therefore, we enter upon our task. And who shall say what joyous adventure shall fall to our lot ? If at the end of our series of lessons there shall be fundamental *disagreement*, we shall still have had the privilege of joining hands in the search ; or, maybe, of catching a glimpse of and being rebaptised with the spirit of Him of whom Browning wrote :

Can I forego the trust that He loves me ?

O Thou pale form, so dimly seen, deep-eyed,  
I have denied Thee calmly—do I not  
Pant when I read of Thy consummate deeds,  
And burn to see Thy calm, pure truths out-flash  
The brightest gleams of earth's philosophy ?

October 17th.

## I.—WHAT IS CHRISTIANITY ?

**Bible References :** Mark 1. 4-9, 14-15, 21-22 ; Mark 3. 31-35 and 8. 34-38 ; John 12. 44-50.

**Other References :**

F. Seebohm's *Spirit of Christianity*, Part I. (Longmans, 1s. 3d. net.)

Browning's *Saul*, especially the latter part.

*Personality*, an essay by Rabindranath Tagore, in volume of that name. (Macmillan. 5s. net.)

*Personality : Human and Divine*, by Illingworth, especially Lecture V. (Macmillan. 2s.)

*Jesus of Nazareth*, by T. R. Glover (reprinted from his *Conflict of Religions in the Early Roman Empire*). (Wm. Sessions. York. 2d.)

*The Jesus of History*. T. R. Glover. (Student Christian Movement. 4s. 6d. net.)

*The Programme of Christianity*, by Henry Drummond.  
Matthew Arnold's *Rugby Chapel*.

**Allied Subjects :**

Social conditions in the time of Jesus.

The "God of Israel." How the Jews' idea of God developed.

Stoicism ; or the teaching of Epictetus or Marcus Aurelius.

De Quincey's story of "Ann of Oxford Street," in his *Opium Eater*.

**Suggested Hymns :** 189, 191, 234.

**Aim of the Lesson.**—To examine some of the principles which Christ found essential in His "search for goodness."

### Notes on the Lesson.

*What is Christianity ?*

The question is as old as Christianity itself. We do not suggest either that a reply is simple or that our own definition is final, or likely to satisfy all. Our only hope is that we may assist members to make a serious attempt to answer the question for themselves along the line we have suggested in the foregoing introduction (see pp. 168-171).

Two difficulties have to be faced at the outset. One is the possibility of error in the transmission of Christ's teaching. The other is that there is a sense in which no one can ever be exactly like Christ—that is to say, that there never will again be a personality combining within itself the same elements as did that of Jesus of Nazareth, nor will there again arise the circumstances and environment which must have touched and shaped His personality.

Subject to these considerations, we suggest that the answer to the question, "What is Christianity ?" is as follows :



*Christianity is Christ's philosophy of life, His religious and ethical teaching, expressed not only in His words, but often, more clearly, by His conduct.*

The Gospels show that His life was so lived that it brought Him up against the common problems of life, problems that, from the point of view of principle, are the lot of all personalities. In seeking the solution of these problems He established certain principles. These principles He believed in, taught, and lived out—in the faith that they would help others to overcome similar difficulties as and when they arose.

*The oneness of the Divine and human spirit.*

It is essential to appreciate that the basis of Christianity is not man's relationship to Christ, so much as man's relationship to God. Not a little of the misunderstanding of Christianity has arisen from lack of appreciation of this point. For the very occasional references of Christ to Himself, there is throughout the Synoptic Gospels the persistent, passionate appeal of Christ that men should put themselves into a definite relationship with God, a relationship which, if accepted, would become a dominant factor in their lives, as it was in the life of Christ Himself. (Cf. Luke 2. 49; John 4. 34.) Such relationship, however, is clearly affected by our personal acceptance or rejection of Christ's own conception of God. The unique principle of His teaching was that it gave men a new thought about God. God was conceived as a spiritual personality, and His relationship to man that of a Father. Men had thought of God as Father before His time, but it is the sense in which Jesus used the word, rather than the word itself, that strikes the unique note—unique even in a world which was very busy in seeking right relations with God. The idea which dominates Christ's use of the word "Father" is an idealised conception of the human counterpart—a human father made perfect; one with a tenderness for the individual human being, whether he be good or bad (See Matt. 5. 45; 7. 11; Luke 15. 11-32).

*The appeal to a universal Father implies a universal sonship.*

*It implies an appeal to authority within the individual.*

This rules out the common appeal to external authorities, whether a body of special individuals (as a religious ministry), a particular organisation (as a Church), or of the written word (as the Bible). On the first point—a much disputed one—it must be remembered that it was not to the converted only that Christ so frequently made the appeal to the authority within by

his suggestive "What think ye?" (See Luke 4. 43; Matt. 9. 12-13 and 37; Matt. 5. 19; Luke 9. 6; and cf. Luke 19. 9; Matt. 13. 10-16; Matt. 15. 24; Luke 12. 49-53.)

Other principles arising out of the foregoing, and clearly expressed or implied by Jesus, are:

(a) The sacredness of human personality (Matt. 25. 40; 18. 10; Matt. 10. 29-31).

(b) The potential equality of human beings (Mark 10. 13-16).

(c) The unifying bond of love as the link between God and man and between man and his fellows (Mark 12. 30-34).

(d) The primary duty of service (Matt. 25. 34-45; John 13. 4-17).

(e) The use of material wealth as an aid to the spiritual life, and its potential danger as a hindrance to spiritual development (Mark 10. 17-24; 12. 1-8; Luke 12. 13-15; cf. Mark 14. 7).

(a) Human personality is the supreme means of apprehension and expression of the character and will of God. This is not a denial of inspiration, but an obvious statement of its operation. *The constant factor is the Divine Spirit; it is human apprehension and response that are variable.* Consider how artificial restrictions placed in the way of the development of human personality prevent men from responding to God; and how the individual's deliberate turning away from the call of the Divine delays the coming of the Kingdom of God.

(b) At first sight it is the inequality of human beings that is apparent. But consider how far this difference is due to (i.) inheritance, and (ii.) environment. What are the factors that—possibly in a few generations—have produced the difference between the so-called vicious criminal class and the cultured gentleman? Or consider that at the time of Christ the forebears of modern Westerners were very near the type of the Australian aborigine! Is there any reason to suppose that the men and women around Jesus were, from the point of view of spiritual values, essentially different from the men and women we know to-day?

The principles noted as (c), (d) and (e) will be dealt with more fully in the course of succeeding lessons, so we leave them for the present.

The foregoing survey is not exhaustive. Other principles will be discovered and applied as we go through succeeding studies. But we suggest that the principles stated constitute a philosophy of life, and that they must be accepted or rejected by anyone who would claim to be a follower of Christ.

In the light of the above, surely it is out of the question to argue, as has often been done, that Christianity was intended to be the monopoly of a few elect souls? There are occasional passages that may be interpreted this way. (See Matt. 24. 22; Luke 18. 7). But against this must be taken into account the whole teaching of Jesus, the fact that He taught the multitude; that His works were performed for the benefit of the many, apparently without discrimination; His method of dealing with persons who came to learn of Him (see *e.g.*, Mark 10. 21-22); the choice of His disciples, irrespective of economic position, culture, or religious training.

*Christ was striving to impress fundamental principles that were to be lived out in everyday life (John 13. 12-17).*

Are not these principles consistent with all that is best, aye, have they not inspired a great deal, in modern thought?

The period of spiritual values in national and international life is dawning, and with it will come a wider view of social salvation. The rallying-point must be a clear statement of the principles of Christ and a determination to work them into the fabric of the social life; a stern expulsion of the poisons working within the existing system that make these principles unliveable to-day. If the world rejects Christianity, it rejects with it any other line of thought that has spirituality for its foundation. Such a rejection is, of course, conceivable; but it will mean the rejection also of the best in Western civilisation.

Let us then close up the ranks and give Christianity a trial. At worst we cannot but be the better for the great adventure this will entail. We *may* find as a result that we have to modify or even reject some of the principles for which Christ stood. *Until we have tested them personally, nationally and internationally, we cannot be certain.* At least we shall have rid ourselves of the burden of cant and hypocrisy that weighs heavily on the soul—a nation nominally pledged to a faith the principles of which its members are unable to translate into action. At best we may well do something towards giving to the world just that philosophy of life, that new standard of values, for which it is crying aloud to-day.

The standards of a selfish soul-destroying individualism, of wealth for power, of national and imperial development based upon militarism and force, have failed us. A new standard of life is essential. Dare we try Christianity?

October 24th.

## II.—OUR NEED OF UNITY.

Bible References : Matt. 6. 1-18 ; 7. 21 ; 23. 8-12.

Other References :

*Romola* : " Take care, father, lest your enemies have some reason when they say that in your visions of what will further God's Kingdom you see only what will strengthen your own party."

*Savonarola* : " And that is true ! The cause of my party is the cause of God's Kingdom."

*Romola* : " I do not believe it ! God's Kingdom is something wider—else let me stand outside it with the beings that I love."

GEORGE ELIOT'S *Romola*.

Ruskin's *Crown of Wild Olive*, § 142.

Emerson's essay on *Politics*.

Allied Subjects :

Proportional Representation : How it would work.

Should Municipal or Borough elections be fought on party political lines ?

The Y.M.C.A. as a uniting force among the sects.

" Free Education from Nursery School to University." How this would help to break down class barriers.

Indian " castes " and English " classes " compared.

Suggested Hymns : 70, 71, 85, 88, 94.

Aim of the Lesson.—To consider our divisions of party, sect and class, in the light of the teaching of Jesus.

### Notes on the Lesson.

There is a sense in which the words *party*, *class*, and *sect* are peculiarly British. Has this stratification been a blessing or a curse ? What have been some times of acute crisis when these divisions have prevented extreme action ? What have been the times when these same divisions have prevented the nation from getting the benefit of progressive movements ?

Two broad issues have to be faced :

(a) Have class distinctions, party divisions, and sectarian differences any principles to offer which are fundamental to the welfare of the race ?

(b) If so, are such principles in line with the spirit of Christianity ?

(1) *Class Distinctions*.

How have class distinctions come into existence ? Broadly speaking, they have followed upon economic organisation and the subdivision of labour within society. The most obvious class distinction is between those who are largely concerned with



manual work necessary to the welfare of the community and those who may be regarded as the property-owning aristocracy, the governing classes, and the "plutocrats" who have gained access to the "upper classes" by the power of the purse, and who, by the same power, have largely superseded the old aristocracy and governing classes.

But class divisions exist within the ranks of the "workers," as is realised specially by those with experience in trade union work (*e.g.*, between men in "craft" unions and general labourers). Would you say that where these barriers are being broken down the break-down is being slowly accomplished under the force of economic pressure, or because of a growing conception of a higher standard of morality?

What are the signs to-day of overlapping and decay in social and economic class-distinctions?

Note that alongside such evidences of decay there are attempts being made to make a god of "class consciousness." Here again the central feature is the economic factor. The current runs strongest amongst two classes—the advanced "capitalist" class and the advanced "workers," the former striving to retain their possessions and position, and the latter to dispossess them of both.

## (2) *Party Struggles and Government.*

We use the term "party" in its common sense, as the distinctive term used in politics. It implies, or should imply, the political representation of certain principles of government. The assumption underlying our system of government is that the will of the people is expressed by their votes at a general election; that the majority party becomes responsible for legislation and government; and that the minority forms the opposition, which, through the possibility of its gaining ground and ousting the majority, will act as a brake on the power of the majority, securing such compromise in legislation and government as will, as nearly as possible, express the common will of the people.

The bitterness of political controversy is so well recognised that certain organisations definitely dissociate themselves from party politics (*e.g.*, Adult Schools stand as "non-partisan," and the idea is commonly held that churches should have nothing to do with politics for fear they should become contaminated by the spirit of bitterness). Politics should be the "art of government," and the one concern of candidates should be the right government of the country in the interests of the nation as a whole. How comes it, then, that there are such fundamental differences of principle as to require representation by different parties?

We all are vitally concerned with the problems that come within the province of the politician for adjustment, and we should submit our political organisations to the same searching examination that we extend to any other institution that affects the material and spiritual welfare of the community.

Consider, then :

(a) Who is to blame if a minority section secures power to govern the majority of the nation ? How is such a state of affairs to be remedied ? Can you suggest some better method than party government ? Would it be better if, instead of representation of localities, Members of Parliament were appointed by various economic and other interests (*e.g.*, capitalists, consumers, workers in particular industries, professional classes, artists, scientists, etc.) ? Would such an alteration make for unity or otherwise ?

(b) After a general election it may happen that a party for which a large number of votes has been cast, secures either no seats at all or a number out of all proportion to its votes. How can this state of affairs be remedied ?

(c) Why should the party system be scrapped in times of national crisis (*e.g.*, war) if it has sufficient merit to be a national institution in normal times ? Can you suggest other forms of parliamentary representation that would get the best out of the idea of a " coalition " Government ?

(d) Is it morally right for a member of Parliament to vote against a measure at the instance of his party " whip," when he believes that it would be for the benefit of the community if it were passed ? What steps can be taken to deal with this and similar political problems, so as to change politics from a " dirty game " to one into which the best men and women will feel drawn as an avenue of service ?

### (3) *Sectarianism.*

" How these Christians hate one another ! " scoffed the rationalist historian, after reciting some particularly bitter incident in the war of sects. We have to recognise the truth that sectarian differences have often led professing Christians into paths quite other than Christian.

Nowadays, when toleration and liberty of thought and discussion are fairly general, it is difficult to appreciate the value that sectarianism has had for human progress. Most ideas that have played a great part in the evolution of humanity tend to follow a regular course of development. \* There is the period of pristine purity, when the idea comes to birth through the agency

\* Cf. First part of Section VI. of O. W. Holmes, " Wind-clouds Star-drift," in *The Poet at the Breakfast Table*.

of the individual or small group. Generally the period of persecution immediately follows. Persecution stimulates propaganda, and binds together those who are interested. The idea may be driven underground for the time being by repressive measures. Later on, opposition wears down (you can't make a people hate all the time!), the new idea is tolerated and is embodied in some sort of organisation. By this time it has probably lost some of its purity and strength, owing to its best exponents having been exterminated, leaving propaganda and organisation to lesser minds. With organisation comes the tendency to make *that* the end rather than the spirit of the truth it was brought into existence to propagate. After a generation or two membership of the organisation becomes formal, as does the acceptance of the idea from which it sprang. If the organisation is sufficiently large, or its adherents powerful enough, then they in turn become persecutors of new ideas that spring to birth, lest the new should destroy the old.\* Vain hope!

God sends His teachers unto every age,  
To every clime and every race of men,  
With revelations fitted to their growth  
And shape of mind, nor gives the realm of Truth  
Into the selfish rule of one sole race.

Consider examples in connection with above statement.

How far do forms of worship conform to different temperaments? How far have religious sects been content to rest their propaganda upon the simple appeal to the inherent value of the particular view of truth they represent? Have they not tried to perpetuate it in an age ripe for a further vision? Have not we all a tendency to become conservative in such matters? Or, if we retain a broad outlook, is there not a tendency for us to become shallow?

Has not the lack of unity in the world of Christendom done as much to crucify Christ as did the Pharisaical doctrinaires of old? In view of the need of the world to-day, is there sufficient value in any creed, doctrine, form of worship, or other separative

\* "Perhaps the most melancholy aspect of . . . the narrative is the fact, frequently apparent, that the bitterest opposition to the beneficent moral and religious work of the Wesleys came from the representatives of other religious activities. *When disorderly mobs appeared it was usually at the instigation of those responsible for law and order.* We have not yet gone far beyond the persecutors of old times. If we do not light the fires of Smithfield *it is because we lack the power*, not because we lack the will."—*Daily News* review, September 25th, 1919. (Italics ours. Compare the incidents leading up to the Crucifixion, e.g., Luke 22. and 23. Think of some quite modern incidents of similar nature, particularly during 1914-18. If we do not "lack the will," what is it that restrains action similar to that described above?)

idea, to make it worth while for men and women to stand out from a general campaign for the redemption of the world, irrespective of whether such a campaign be initiated by Christians or representatives of any other religion? Must we be forced to acknowledge that at the heart of the organisations which profess to represent Christ, there His spirit of love and service is sometimes powerless to act?

*" Seek ye first the Kingdom of God."*

Clear above the sordidness of this class, party and sectarian strife rings the call to the Christian: "*Seek ye first the Kingdom of God and His righteousness.*"

The one thing lacking is a central idea, a powerful ideal that will dissolve the self-interest of the persons engaged in the struggle. The difficulty is that many of them are so sincere, and their attitude has become so much a part of their life equipment, that they are barely conscious of their bias.

Such a central idea, or ideal, is contained in the concept of the Kingdom of God, with its fundamental principle of the potential equality of human beings and the sacredness of personality (see pp. 173-174). In the light of this ideal, class distinctions, partisanship, and sectarianism, in so far as they are harmful, are robbed of their sting. In so far as they are useful, they are given their right place as a means to an end—the furtherance of the good life and the utilisation of individual gifts and temperaments in a co-operative effort towards the coming of the Kingdom.

See John 5. 43-47; Matt. 12. 1-8, 24-28; 16. 25-26; 22. 16-22, for incidents and teaching that would appear to bear on this subject. Can you suggest others?

Do you think that the spirit of Christ's teaching would make a man fight shy of class, party and sectarian differences and so produce "flabby" citizens? Or would the higher ideal produce character and firmness of purpose equal to anything which now enthuses the zealot?



October 31st.

### III.—A REVOLUTION IN HOME LIFE.

Bible References : Matt. 18. 1-6 and 10-14 ; Luke 10. 38-42 ; John 4. 5-26.

Other References :

" Old Maids." Chap. X. of *Shirley*, by Charlotte Brontë.

Ruskin's *Crown of Wild Olive*, §§ 40-42.

Olive Schreiner's *Dreams*.

E. B. Browning's *Cry of the Children*.

*Family Life in Germany under the Blockade*, by L. Richter (from the Fight the Famine Council, 329, High Holborn, W.C.) 7d.

*Essays in Vocation*. (Oxford University Press. 3s. 6d.) Chapter V., on Vocation in the Home.

Allied Subjects :

Talk on the Women Workers of Japan. (See *Social Problems and the East*, by F. Lenwood. (L.M.S. 2s. 6d.)

Talk on Home Life in Ancient Greece.

Talk on "Nursery Schools."

Working Women's Colleges (the Ford Cottage experiment, 1919-1920).

Suggested Hymns : 280, 281, 103, 282.

Aim of the Lesson.—To consider the position of women and children of to-day, and how they and home life in general would be affected by applying the principles of Christianity.

#### Notes on the Lesson.

Consider the varying effects that five years of war have had on the position of women and children, taking care to set out how far any progress has been counter-balanced by re-action.

Consider also the character of the conflict for the enfranchisement of women. Woman was, according to the prejudice of the writer, either an archangel or an arch-fiend in human shape ! Anything and everything but a fellow human being whose special functions had, rightly or wrongly, tended to confine the range of her activities to vital matters concerning the propagation of the race and the conservation of home life. To an open-minded person there can be no question of the relative value of the duties that fall to the respective lots of man and woman. Few men would seriously wish to change places with the wife and mother—an excellent test !

Remember, too, that though the worst effects, so far as women and children are concerned, of the Industrial Revolution in England have passed away, its warning must be borne in mind. In India and Japan, as well as in other countries, the coming of large-scale industrial production means that the women and children there are being exploited as badly as ever they were in England, and *we* benefit by the result of their labour.\* ("Oh, but these little Japanese things are so delightful and so cheap!")

*Differences in men and women.*

A modern writer says: "Moral tendencies and religious susceptibilities are somewhat different in the two sexes, just as males are more liable to certain physical conditions (for instance, colour-blindness and stammering) than females, and just as females are more subject to some diseases (for example, hysteria) than males. It therefore follows that *an identical condition of morality and religion cannot be expected from both sexes.*"

Does the differentiation referred to exist to-day so far as those women are concerned who have had opportunities to live the fuller life? Have not a certain number of women in civilised countries developed very rapidly when they have had opportunities of higher education and "a place in the sun" in many professions? Is not such development only evidence of greater possibilities?

In the sphere of religion it is only Quakers and the Salvation Army (and, may we say, the Adult School Movement?) who have given women a full place in the work of ministry. Have not they proved that women are capable of equal attainments with men in this respect?

Barriers are being broken down; but so slowly that it will take many generations before it will be safe to generalise and say whether either sex is superior to the other in any particular respect.

*In the sphere of Home Life.*

We turn to the most common sphere of women's activity, that of mother and home-maker. Here again extreme views and lack of frankness are all too common. Within the last generation thought about child-life has been stimulated to an extraordinary degree. Judged from the best modern point of view, would it be an exaggeration to say that ninety per cent. of the mothers of our nation's children are no more fitted, physically, mentally, and spiritually, for the task that falls to their lot than are the

\* See especially Chapter V. in *Social Problems and the East*.

fathers? Such a question may be asked without attempting to apportion blame. Knowledge has grown rapidly in a short period, and the high standard demanded is to a great extent an ideal towards which we must strive. Meanwhile the instinct of imitation so strongly developed in the child means that it acquires a good deal of its mental and moral equipment from contact with its parents and the family circle. Mere instruction, particularly of a prohibitive nature, counts for little; the conduct of those with whom the child is brought into contact counts for much.

It is of the utmost importance to note that environment has creative value. Nature is long-suffering. Having regard to the conditions under which the mass of people are born and live, the vitality of children is nothing short of miraculous. It is true that bonny babies and well-developed men and women may be found in slums, just as weaklings may be found among the well-to-do. But, taking the average rather than the exceptions, there can be no disputing the fact that physical and mental development (which are essential to spiritual growth) go hand in hand with improvements in environment and the raising of the general standard of life.

We come back again, therefore, to the importance of the economic factor in creating environment. A study of any report by the Medical Officer of the Board of Education will show the effects of malnutrition, bad housing, etc., upon the mental and physical effectiveness of children. What effects are like causes having on the womanhood of the country? Where the family income is small, is it not the mother who generally goes short for the sake of the bread-winner and the children? True, incomes may be badly spent. But has not investigation proved that, even if the amounts were spent in the most economic and scientific manner possible, hundreds of thousands of families would still lack sufficient to provide the necessities of life? This, and the general insecurity of the life of the "worker," no less than personal observation and experience, go to prove that, on the whole, moderate economic security and happiness in family life are definitely linked. A small income means lack of purchasing power of the necessities of life. Insecurity of employment means worry, continuous and degrading, because it means that one is constantly harassed by "thought for the morrow," and is bound to centre on material things to the detriment of the spiritual life. We are often asked to be proud of the position and wealth of our nation. Can we be so when we know so much avoidable poverty exists? Can we even attain to a general high level of home life whilst the problem of primary poverty remains unsolved?



*Christian Principles.*

So far as Christian principles are concerned, we have adequate authority for the foregoing questions. The attitude of Jesus towards children is delightfully pictured in Luke 18. 15-17. His attitude is one of reverence for the child and recognition of the worth of children as members of the Kingdom. There is no reason to think that the children thus received by him were other than those of the peasant and fisher-folk around. If the conduct of the Scribes and Pharisees was sufficient to call forth the stream of scorn and irony in Matt. 23. 13-36, what would Jesus say if He were here to-day to make a comparison of the standard of life of our rich and poor children? Does any one doubt for one moment that the principles of Christianity stand for whatever expenditure is necessary to improve the environment of the child-life of the nation? Dare anyone assert that if we had the Christ-attitude towards children (as surely *all* Christians *ought* to have!) any other consideration than their need would come first when it came to a question of distributing the socially created wealth of the community?

Consider the attitude we see adopted by Jesus towards women. Would not the irreverent attitude of modern society towards women be condemned by Him? How can we expect a high standard of motherhood from women who are semi-starved, over-worked (often upon tasks that attention to proper housing accommodation and equipment would render unnecessary), and who lack proper opportunities for rest and recreation? Is it not obvious that such conditions must re-act detrimentally upon the mental and spiritual development of women? And the pity of it all—this battle between material wealth and human souls—is so clear when we consider the attitude of Jesus towards women. (See, in addition to readings given above, Luke 7. 36-47 and John 8. 1-11.)

With Jesus there was no distinction of sex. He was content to give of His best teaching to women. Would He have done so if He had held some conception of women's inherent incapacity to appreciate and act upon such teaching?

Christianity has a definite message in relation to women and children. It is that they should be regarded on the basis of their inherent worth as individuals. Too long has there lingered a selfish desire amongst men to treat their womenfolk as mere housekeeper-servants, ready to respond to their every whim. That this attitude is often accepted and condoned by women is no argument for its continuance.

With the general acceptance of the Christian standard the home of the future would inevitably be greatly altered. There would be a larger element of freedom and a more equitable



standard of life for women. With this would come a more noble comradeship between men and women than has hitherto been ordinarily possible. And together, the women within the home and the women without, the men within the home and the men without, would strive to build homes and environment more worthy of the children that are given.

A dream of man and woman,  
Diviner but still human,  
Solving the riddle old,  
Shaping the Age of gold.

November 7th.

## IV.—IGNORANCE AND EDUCATION.

Bible References : Matt. 13, 10-17 ; 7, 7-14 ; Luke 11, 52.

Other References :

- Pastor Pastorum* (or the schooling of the Apostles by our Lord), by Hy. Latham (Bell. 7s. 6d. net.).
- Report of Government Committee on Adult Education.
- Education Act Explained*, by A. S. Rowntree. (N.A.S.U. 2d.)
- N.A.S.U. pamphlet: *Education, Evangelism, Service*. 1d.
- Lecture on his Bengal School by Rabindranath Tagore, in his book, *Personality*.
- Essays in Vocation* : Chapters IX. and X.

Allied Subjects :

- Danish High Schools.
- A Talk on some Great Teachers, *e.g.*, Socrates, Comenius, Pestalozzi, Fröbel, Dr. Arnold, Thring, Tom Bryan, etc.
- "Correspondence Courses" : what is their value as a means of education ?
- The Prelude* of Wordsworth : its educational teaching.
- Our Elementary Schools. See *What is and What Might be*, by E. Holmes (Constable. 2s. 6d. net.).
- Talks on Work of Adult Schools, W.E.A., University Extension Movement and other adult educational efforts.

Suggested Hymns : 10, 257, 324.

Keynote of Thought : "The entire object of true education is to make people not merely do the right things but *enjoy* the right things."  
—RUSKIN, *Crown of Wild Olive*.

Aim of the Lesson.—To consider education as a "preparation for a complete life" and therefore an essential part of Christianity.

### Notes on the Lesson.

1. "You can't make a silk purse from a sow's ear."
- "You cannot change human nature."
- "Cast not your pearls before swine."
- "Where ignorance is bliss 'tis folly to be wise."

Such sayings as these are used by many who, from whatever motive, have come to feel either that education is for the few or that it is a mere refinement or decoration for the leisured.

Our object is to examine such statements and to find how in regard to Education, the teaching of Christ opposes itself to them all.

2. Can we alter human nature? First, let us ask, "What is human nature?" Refer to Lesson Handbook for 1918, p. 19, *The Dawn of Mind*; p. 32, *The Child and the Race*; p. 38, *The New Person*; p. 43, *Moulding the Future*. In these lessons we studied the Inborn and the Acquired characters of the human being, which may be summarised thus:

A. Inborn characters:

- a Inherited.
- b Variations.

B. Acquired Characters, obtained by

- a Nutrition.
- b Use.
- c Injury.

Now think of the world as we know it, divided roughly into the civilised and the uncivilised: remember that the civilised were once uncivilised: remember that it is not so many years ago that our forefathers here in England were uncivilized. Some process has certainly changed us mightily. Recall instances where the process of changing a brute to a man seems to have been compressed into a few years, almost hours, in the case of men "reclaimed," e.g., *The Everlasting Mercy*, by John Masefield. We most certainly answer, Yes: human nature *can* be changed.

If you feel that the war has shown plainly that the brute remains and that civilisation is only a thin veneer, you must surely feel, by the contrast between peace and war, by the longing for peace which the war bred in us, that, in spite of lapses, civilisation has made a permanent contribution to human welfare, and has, so far as its benefits have been widespread, definitely altered human nature for the better.

3. *The machinery of civilisation is education.* Some two thousand years ago, in the villages of Galilee, there existed an ideal Adult School. Its members were drawn from various grades of craftsmen and others. Its leader was a carpenter in whose soul there burned a great vision of a coming kingdom, wherein artificial barriers of class and creed were to be broken down by the unifying spirit of love. His teaching was rejected then, as it is now, by all except a few valiant seekers of the light. By some it is rejected as being impracticable, too difficult of attainment by weak humanity. By others it is rejected and laughed to scorn as being teaching only fit for slaves and lowly-minded people, and unfit for the super-men who are to dominate society by physical, mental and spiritual force. Both criticisms fail in the light of experience. We get nearer the truth as we realise that the life to which He called the men and women around

Him, and us across the ages, needs a larger degree of courage and makes a greater demand upon the powers of will than any other. Such qualities are the greatest need of the world to-day, and any educational system which fails to give first place to the development of such qualities must be cast aside as worthless in furthering the good life.

4. We grope towards an ideal of education that must partake not only of the gathering of facts about the past and present, but which includes as an essential element the actual experience of life itself. For only in contact with the living reality can knowledge be transmuted into the pure gold we seek—pure-souled men and women whose desire for knowledge is stimulated by the call of the good life.

5. If our understanding of the mind of Christ assures us first that the machinery of civilisation is education, then it is a duty for us to look to the machinery of education. The potential member of the kingdom is worthy of only one kind of education—the best. Nothing else must suffice. A system limited by class-distinctions must go. If the elementary school of the poor child is not good enough for the child of the well-to-do the defect must be remedied. If education is not to be class-conscious, if progress up the educational ladder is to be a reward of merit, must we not abolish payment for educational facilities? Is any other system compatible with the potential spiritual equality of the nation's children? If we expect great things from our school teachers and put such important tasks in their hands, we must give of our best to them, alike in training, in status, and in freedom. Nor must we allow any lower ideal to deflect our schools in their first aim of training for Life. No shallow patriotism based on fear, no shallow commercialism based on greed, must enter the curriculum of our schools.

6. In view of all this it is well to remember how much the perfecting of our educational machinery depends on the men and women elected to our local education committees. It is the imperative duty of every man and woman of goodwill to see that only the best type of representative is elected to so important a task as the oversight of education.

7. So much—in very brief—for the education of our children. There remains the subject of adult education with its natural appeal to every Adult School member. Let us spend some time over this: let us see what were some of the main principles in which Christ trusted for His ideal Adult School.

Our reading of the Gospels will suggest many important educational principles: the following should be considered and may be added to from your own reading:



(a) *Education by association.* Jesus built up His ideal school from among men who appeared to be quite ordinary folk. He appears to have chosen them almost at random—any keen man would do: the important thing was that "they might be with Him" Mark 3. 14. They ate with Him, tramped the country with Him: shared His good and bad fortune: worked with Him: thought with Him.

(b) *The age limit.* Jesus, Himself a young man, found the younger scholars to be the best, but He never rejected a man or woman because they were too old (e.g., Nicodemus).

(c) *Variety of method.* We must be struck by the way Jesus adapted His teaching to different personalities (Luke 9. 57-62).

(d) *From the known to the unknown.* By means of what we call parables, Jesus trained His friends to reach out from the solid-seeming ground of the things they could see and handle to the greater realities beyond, and at the same time gave them a sure method of testing both material and spiritual conclusions (Matt. 13. 10-17).

(e) *Enthusiasm and confidence.* Jesus was a great encourager. He took immense pains to explain difficulties and failures (Mark 9. 28-29); He set a high standard of attainment and inspired a great faith in the power of His scholars to attain. (John 14. 12).

(f) *Experience and example.* Jesus taught His greatest lessons by example (John 13. 1-14) and had the utmost confidence in this method (John 12. 32).

Jesus believed in joining theory with practice: He sent out His scholars to try their hands "on their own," that they might gain experience and self-reliance: the care with which He did this shows how important He considered it to be (Luke 9. 1-6; 10. 1-11).

Finally He left them to face the world and to complete His own great adventure, after a brief training of two or three years. The rest of their education came through experience, coupled with their ripening understanding of their Master.

November 14th.

## V.—INDUSTRY AND HUMAN NEEDS.

Bible References : Luke 12. 13-31.; Matt. 20. 1-16.

Other References :

*The Economics of Jesus*, by E. Griffith-Jones. (Out of print).

Ruskin's *Crown of Wild Olive*, and *Unto this Last*.

Carlyle's *Past and Present*.

Hood's *Song of the Shirt*.

*Equipment of the Workers*, A. Freeman, etc. (Allen & Unwin. 6s.

net.)

*Essays in Vocation*. Chapters VI. and VII.

Allied Subjects :

*The Human Needs of Labour*, by B. Seebohm Rowntree (Nelson, 3s. 6d. net).

Charlotte Brontë's *Shirley* or Mrs. Craik's *John Halifax*, as illustrating the industrial and human needs of a century ago.

E. B. Browning's *Cry of the Children* : the facts underlying this.

Readings from Wilfrid Wilson Gibson's *Daily Bread*, or *Fires* (poems showing the human life of the industrial worker).

Has Organised Labour an Industrial Policy?

Municipal Trading.

National Guilds, see *The Guild State*, by G. R. S. Taylor (Allen and Unwin. 3s. 6d.).

*The Meaning of Industrial Freedom*, by G. D. H. Cole and W. Mellor. (Allen and Unwin. 1s. net.)

The State Bonus Scheme. See *A Reasonable Revolution*, by B. Pickard. (Allen and Unwin. 2s. 6d. net.)

Suggested Hymns : 91, 90, 62, 68, 77, 102.

Keynotes of Thought :

" Ah, little reck's the laborer,  
How near his work is holding him to God,  
The loving Laborer through time and space."  
—Whitman.

" We may have learnt to produce goods more quickly and better than anyone else : we have not yet learnt to love producing goods. (Refer back to lessons on "The Joy of Making Things," and "Machinery, our Master or Servant," pp. 122-130.)

### Notes on the Lesson.

1. We are all part of an industrial community. It is a very complex thing, but the main object of it is simple. It exists to provide the goods and services necessary to maintain the good life.

Our industrial community consists of six main divisions :

- (a) Unskilled and semi-skilled workers.
- (b) Skilled workers.
- (c) Clerical and administrative workers.
- (d) Professionals.
- (e) Merchants, distributors and organisers.
- (f) Property owners and financiers.

To each division must, of course, be added wives, children and other dependants, not engaged in remunerated work.

Here, broadly, are the classes into which society is divided. Class-jealousy, class-hatred and class-war menace us. Our industrial life is crippled through lack of unity. We are all so involved that it is very hard for any of us to examine our state dispassionately, or even to realise the plain and fundamental fact that *all* classes in our society are inter-dependent. Yet it is perhaps best that we should make the necessary effort to begin with, and *get clearly in mind that every one of the six classes of society does a part which none of the rest can do without.* We may change our system a dozen times, but we cannot do without the vital service of any of our six sections. We are inter-dependent.

If this be true, can we justify the present unequal distribution of the national income, which is thus seen to be a product of the co-operative effort of an inter-dependent group of workers?

2. We are going to seek help from Christianity—from the principles on which Jesus lived and which He taught. We do not expect to find a plain high-road out of all our difficulties, but we believe our difficulties cannot be solved, nor the menace to our whole society removed, our system remodelled or our industrial life made good, *apart from the spirit of Christianity.* Do not dismiss the Bible reading at the head of this lesson because—at first glance—it suggests a profound contempt for all those material things of industry which so much concern us. It is a difficult reading, but then we are on a difficult subject. We will examine the Rich Fool parable presently. For the moment let us hear the quiet voice in which Jesus says: Well, these pressing things of wages and hours, of capital and labour, of work and leisure, don't let *them* master *you*: there is something in *you* more important. A man's *life* consisteth not in the abundance of the things which he possesseth.

3. Still, we want a plain answer to a plain question: Is our present industrial system compatible with Christianity? We want Jesus to give us a short cut out of all our difficulties, and He never does that. (Luke 12. 13-14.) Jesus condemns

greed, strife and division ; so far as these are an essential part of our system, it and we are condemned by Him. Christianity condemns our system because it is based upon a wrong standard of values, and places the production of material things higher than the value of human souls. Jesus laid down certain principles, on these principles He lived ; and gradually as His principles gain ground individuals and systems change. We are thrown back on principles. Let us think.

4. *Material Needs.*—If we examine our present industrial system closely, we shall see that the supply of human needs is not the direct aim of its organisers. Their first object is gain. The supply of human needs is only of secondary importance. Thus luxuries for the few can be produced whilst the many lack the necessities of life. Large numbers of the population are engaged upon work which does not contribute to the production of goods or services of real value to the community. (Consider your *own* occupation from this point view.) These are necessarily dependent for such goods and services upon those who are so engaged. If at any given time the interests of the industrial organisers demand the withholding of products in order to obtain a favourable market, they are at liberty to stop production, notwithstanding the fact they thereby deprive men, women and children of their means of subsistence. On the other hand, the Trade Unionist organisers in order that he may, if necessary, withdraw his labour when he is dissatisfied with the wages, hours and conditions offered. The community, as consumer, suffers in both instances, Capitalist and Trade Unionist both suffer, because a wrong emphasis is placed upon material ends.

The vested interests of the competitive system of industry have so great a hold that obvious defects in connection with essential national services (*e.g.*, railways, waterways, mines, milk and food supply, etc.), remain unremedied. Staple industries for the supply of necessities are deprived of capital because the rate of interest earned is higher in luxury industries, or in the staple industries of foreign countries. Houses for the people are not built because the workers cannot out of their meagre wages pay an "economic rent" that will show a profit on capital expenditure. Multitudes of men and women are engaged in producing goods and rendering services to which the term "shoddy" is well applied—goods and services which warp the souls alike of the producers and the consumers. Can we picture Jesus making the furniture which is turned out of some of the factories to-day ? Can you picture Him having to work in some of the factories you have seen ? Is not the mere association of the thought of Christ with these goods and



factories revolting? Why? The workers are potential members of His Kingdom.

5. In the story of the Rich Young Ruler, and the parable of the Rich Fool, we have Christ's warning against the lure of the race for wealth. The same principle is applied in the story of the Divided Inheritance. Whatever our walk of life there is a possibility that the principle may affect us. Are we making the material things, such as we have, contribute to our spiritual welfare, or have they assumed the mastery of us? Are we devoting the most and best of our time to money-making? If so, is it necessary that we should do this? Cannot it be remedied, if it be so? Is the work we are doing the best we can give? Have we in view the persons who will utilise our products, or are we merely working so that the job may just "pass" the foreman? Is the work itself contributing to our soul-growth, or helping to warp our character? Are we as careful as we might be to see that, as consumers, we purchase only those goods that bear on their face evidence that they are made by "craftsmen" and under decent conditions?

6. If we accept Christ's principle of the potential equality of human beings, shall we not have so to re-organise our industrial system that the supply of goods and services essential to the physical, mental and spiritual welfare of all takes precedence over production of luxury goods and services for "wealthy" persons? What should be the attitude of a worker engaged in a "luxury" occupation? Remember that to him it is a question of bread and butter for himself and his dependants. Should Trade Unionists take action in regard to the raising of the standard of their products and services, as well as their status in life? How does "shoddy" in goods and work affect the workers themselves? Is it not a case of mutual robbery—Tom as producer robbing Bob the consumer? Remember the money you earn is only a handy means of exchange—the thing you buy is the goods and services of your fellow-worker.

Consider (i.) whether the application of Christian principles would result in the lowering of the standard of life? Would it mean a return to the "simple life" idea?

(ii.) Is not the mal-distribution of wealth, responsible as it is for the flaunting of extravagant display before abject poverty, a direct incentive to covetousness, a direct incentive to materialism? And, as the classes that flaunt are the classes that for the most part have had opportunities for getting the best out of our present system of education, does it point to defects in the system?

(iii.) In the event of the people having the necessities of life guaranteed apart from industrial earnings, do you think it would mean a general slackening all-round, and therefore national poverty? If your reply is in the affirmative, how do you reconcile this with (a) faith in the potential spiritual equality of mankind, and the power of education? and (b) the activities shown by multitudes of men and women not actuated by the motive of gain? Has not the best work of the world been done apart from this incentive?

(iv.) Can any ideal other than desire for personal gain be substituted as the driving force of industry, and be less likely to act as a barrier to spiritual growth?

(v.) How far is spiritual growth dependent upon the satisfaction of physical and mental needs?

November 21st.

## VI.—THE SEARCH FOR THE IDEAL CITY.

Bible References : Matt. 25. 31-40 ; Luke 13. 34 and 19. 41.

Other References :

"The way out of it seems to be for somebody to love Pimlico : to love it with a transcendental lie, and without any earthly reason. If there arose a man who loved Pimlico, then Pimlico would rise into ivory towers and golden pinnacles."—G. K. CHESTERTON in *Orthodoxy*.

*New Town*. A Proposal in Agricultural, Industrial, Civic, and Social Reconstruction (J. M. Dent. 2s. net).

*Brightest England and the Way In*. Arnold Freeman, etc. (Allen and Unwin. 1s.)

Ruskin's *Crown of Wild Olive*. Lecture II. (The architecture of a commercial city.)

Wordsworth : *Sonnet On Westminster Bridge*.

Walt Whitman, *The City of Friends* : "I dream'd in a dream."

Walt Whitman, *Give me the splendid silent sun, and Manhattan Faces*.

*The Great Cities*, in Henry Van Dyke's *Wayfaring Psalms*.

Allied Subjects :

Regional Survey : Its Method and Value. Or a report on some aspects of a Regional Survey of a specific area.

Our Town Housing Problem.

*News from Nowhere*, William Morris.

*Utopia*, by Sir Thomas More.

Description of Bournville, Letchworth, New Earswick, etc.

Talk about Athens, Rome, Venice, Florence, Oxford, or other beautiful city.

Keynote of Thought :

"A great city is that which has the greatest men and women,

If it be a few ragged huts it is still the greatest city in the whole world."

—WHITMAN.

Suggested Hymns : 2, 3, 12, 14, 253.

Aim of the Lesson.—To show that if Christ's teaching were applied it would help to build the Ideal City—a community in which men and women might dwell together in joy.

### Notes on the Lesson.

*Things as they are.*

What are the present conditions in cities and towns ? Your own town, for example ? What opportunities does it afford for *all* its inhabitants to live full and healthy lives—at home,

at work, and in leisure hours? Are there great differences between various areas? If so, what are they, and how do they affect the lives of the people? How does your town compare with others?

How far can you claim a good knowledge of conditions in your town? What have you done to learn about them? In what ways have you helped in the last ten years to improve conditions? Can you say, with Father Dolling, "*I speak out and fight about the drains because I believe in the Incarnation*"?

*How these things came to be.*

How did your town come to be? What was its origin? What its history? Under what influences has it come to be what it is? (Mediæval development, industrial revolution, modern industrial or commercial influences.) What improvements have been effected in recent years? Have these affected the lives of more than a small proportion of the inhabitants?

*What more is needed?*

What more is needed to make your town anything like the "Ideal City"? Will a new drainage system, or water supply, help much? Will a great housing and re-housing scheme? Would it help if for the next ten years your Local Education Committee worked the 1918 Education Act for all it is worth? What would be the probable effect if for the next five years the whole membership of local churches and chapels united in a supreme effort to Christianise the town? What could *one* man do in that direction if he set out in earnest to do it?

*Ugly Minds—Ugly Towns.*

Is not a city a material expression of the ideas that have governed the lives of the men and women who have built and governed it, who have lived and laboured in it, who are building and governing, living and labouring in it now? \* It is an ugly mind that conceives and erects an ugly street of houses. Are not most of our older factories the products of minds intent only

\* "Towns grew at an unparalleled speed, but during the greater part of the time between 1760 and 1875 no attempt was made to control or direct their growth. Those responsible seem, indeed, to have been blind to the need for any care or foresight whatever and scarcely any protest was made by those who suffered most from the conditions created. The policy of *laissez-faire* was adopted in its completeness. The right of the individual to do as he pleased was exalted and his duty to the community ignored. . . . The folly and waste of this system can be seen in the slum areas of any of our cities. . . . The homes of England were the most beautiful in the world. One has only



on material gain, careless of other values? Do some newer factories help the workers to live the "good life" as well as promote their efficiency as producers? There is at least one sewage pumping-station in England that is architecturally beautiful—the man who designed it was thinking of something more than sewage! Is not the reason why cathedrals are so much more beautiful than villas intimately related to the difference between the mind of the mediæval master-craftsman and that of the modern speculative builder? Would you say that the cathedral was more suited to its purpose than is the modern cottage or villa? Is not the policy of "every man for himself and the devil take the hindmost" largely responsible for the fact that his Satanic Majesty seems to have got a firm hold on most of our towns and cities?

### *The Ideal City.*

What, then, will the Ideal City be like? When will it be built? Who will be its builders?

We need not stay to consider its style of architecture, width of streets, water supply, or railway and tram service—these details will take care of themselves when we have got more important matters settled.

May we say that it will be like those visions that great souls have had of what an ideal community might be—centres where Truth, Beauty and Goodness are embodied in the whole life of the community? (*cf.*, *News from Nowhere*, etc.). Will it not be a place where the teaching of Jesus is part and parcel of the whole every-day life of the city? (See Mark 3. 24-25; 8. 36; 9. 35-37 and 40-43; 12. 30-31; see also Whitman's *Song of the Broad Axe*, pars. 4 and 5 on "The Great City.")

to see one of the few unspoiled villages to recognise this. They took this fair land and prostituted it before the altar of material prosperity and left it poorer than before. (*Town Planning*, Ministry of Reconstruction Pamphlet, 2d.)

"The country was no place for the organisation of labour. It bred quietness, a leisurely routine, the acceptance of the order of men and nature without active complaint or feverish anxiety to have them altered. That it does this bespeaks it a natural home for men, for these things are of the spirit of home. But for the work in hand in the world—the assimilation of the vast resources which the new science and mechanical inventions have put in men's command, and the organisation of a society strong, keen and united enough to grasp and utilise them—quick exchange of ideas, vigorous combination of many minds and many wills were needed. This is the gift of the town."—F. S. MARVIN.

*When will the Ideal City be Built ?*

Isn't it being builded *now* ? Men and women of insight and vision, possessed with the Christ-love of their fellows, are striving to "turn to facts their dreams of good," to labour so that their city may become a little nearer the ideal than it is at present or has been. What of the live churches in your town—are they not helping to build the Ideal City ? What of all the voluntary organisations—welfare councils, mothers' and babies' welcomes, Adult Schools, Y.M.C.A.s, hospitals, town-planning societies, etc., etc. ? Even if they do not label themselves "Christian," are not they working on the principle of the brotherhood of man and actually expressing a belief in the Incarnation ? Given anything like the support and service they need, wouldn't they be able to hasten the building of the Ideal City ? What about the devoted local government officials who love their work as well as get salaries for doing it ? Aren't they building this City ? And *you*—are you building or only criticising ? The Ideal City will be built when *you* and every other Tom, Dick and Harry, Mary, Ethel and Jane, are doing each your fair share of the building.

*Who are the Builders ?*

Who but the men and women who have realised—in however slight a degree—the meaning of the Kingdom of God and who have given it their loyalty and service ? Who have realised that it is here now in the hearts of men and who are seeking to express their high emotion in "common ways of life." *Are you one of these ?*

"For the amazing fact is that, given this single aim of the spiritual city, religion, science, economics, history, and every human need and human interest, forget their dismemberment and unite in a unity which sweeps far away up out of our sight. Truth, goodness and beauty become one again in the spiritual city. And again, having this single aim, man or woman has no longer any private life at all, but becomes actually identified with humanity. . . . Let those define the Kingdom of Heaven who care to do so. It is enough for us that it is no dreamed Utopia, but is in part here and now and the way to it here and now. In some degree it characterises this village, this city, this nation. And it is like a hidden treasure for which a man will sell all that he has."—GEO. SANDEMAN.

November 28th.

## VII.—NATIONAL WELL-BEING.

Bible References : Matt. 24. 14 ; Luke 6. 31-38. (See also John 11. 47-52 ; Luke 7. 2-10 ; Matt. 21. 43.)

Other References :

"The Future of England" : (Lecture IV. in Ruskin's *Crown of Wild Olive*) a fruitful basis for discussion.

*Foundations of National Greatness*, W. C. Braithwaite (N.A.S.U. 3d.) Invaluable for this subject.

*Your Part in Poverty*, George Lansbury. (Allen and Unwin. 1s. net.)

*Brightest England and the Way In*, by Arnold Freeman, etc. (Allen and Unwin. 1s.)

*National Being*, by "A.E." 1s. 6d.

Allied Subjects :

A Talk on "Patriotism" : what it meant to, *e.g.*, the Jew, the Greek, the Roman. See especially Pericles' famous funeral oration over the dead Athenian soldiers, in which he paints the ideal Athens (*Thucydides*. Everyman. No. 455. 2s.)

Poetry of Patriotism (*e.g.*, *Wordsworth's Patriotic Poetry*. Oxford University Press. 1s. 6d. net).

What women have done for England.

Why women are needed on our Town Councils.

*Gulliver's Travels*, by Dean Swift (*e.g.*, Part II., chap. 6. "Conversation with King of Brobdingnag").

Keynotes of Thought : "The worth of a State is the worth of the men and women composing it."—J. S. MILL.

"A state is, after all, only so many individuals organised under a Government. It is no wiser, no more righteous, than the human beings of whom it consists, and whom it sets up to govern."—VISCOUNT BRYCE.

Suggested Hymns : 1, 4, 6, 7, 11.

Aim of the Lesson.—To consider the question of national welfare in the light of Christian principles, and to show that their application would stimulate the highest patriotism.

### Notes on the Lesson.

The search for goodness must lead to a striving after national well-being. Living the good life is encouraged or discouraged by the conditions in which the seeker finds himself—conditions of material comfort or convenience but not less of the spiritual, mental and physical qualities of the people with whom the seeker lives.

We are citizens of a great nation—of an empire or commonwealth of nations that comprises over 400 millions of souls and of

over one-fifth of the earth's surface. Do these facts indicate that our national well-being is at a higher level than it is, say, in little Denmark ?

*By what Standards ?*

By what standards shall we measure national well-being ? By the amount of Income Tax paid annually ? By the size of Navy or Army ? By exports or imports ? By the amount of natural resources (as coal, iron, oil, etc.) within the country ? Or shall we do better to take account of the prison population, of people under the Poor Law, of the amount spent on, and of the character of education, of the standard of wages, of housing conditions, and of the fact that there are a million children in England who are physically defective, mainly because of insufficient nourishment and bad conditions of home life, both before and after birth ? Must not all these things be taken into account in trying to estimate the degree of national well-being ? Yet how often is emphasis laid on the former, whilst the latter are ignored ?

Can we agree that national well-being depends upon the degree to which the principles of Justice, Freedom and Brotherhood are incorporated into the life of the whole nation ? If so, what shall we say about our country ? We *may* have more Justice, Freedom and Brotherhood than men and women have say in Venezuela or Patagonia—but is the comparison worth making ? *Have we as much as we ought to have*, considering our favoured position and the fact that we have been nominally a “ Christian nation ” for many centuries ?

*Raising the Standard.*

“ We who most passionately feel that the conceptions won by our country during its long historic growth are at the basis of its service for humanity realise most keenly the importance of strengthening the hold of the people upon our national ideals.”—W. C. BRAITHWAITE.

Patriotism, or love of country, is one of the great influences on which we may count. It is, of course, liable to gross abuse. Consider the recent statement in Parliament : “ Humanity will be considered so far as is compatible with the interests of this country ” ; or “ My country—right or wrong ! ” Consider also Edith Cavell's phrase : “ Patriotism is not enough.”

Patriotism should make one keenly aware of a country's imperfections as well as its good qualities.\* The true patriot is

\* “ I say, such love is never blind ; but rather  
Alive to every the minutest spot  
Which mars its object.”—*Paracelsus*,



distressed if he finds that his country has a reputation abroad for hypocrisy, grasping imperialism, or materialism. The degree of his love of country may be measured by the extent to which he tries to raise the level of life within its borders more than by his protestations of patriotism.

*Love of Country and Humanity.*

Love of country and love of humanity should go together. There is a type of man who loudly proclaims that "the world is my country." So far as this as a sincere expression of appreciation of the brotherhood of man, well and good. But is it not often a mere excuse for avoiding the obligations of citizenship, of making a fair contribution to national well-being? Few people can make a direct contribution to international well-being. (Think of some who have done so.) But all can do so indirectly by working for the well-being of their own village, town or city. Under exceptional circumstances the patriot may be called on to die for his country. Ordinarily he is called on to *live* for it and so to live for the good of humanity; and the task of the Christian is essentially that of living in such a manner that the golden rule may become the common way of life within his nation. Until that has come about it is not easy to try and put other nations right. (Asked about her country's "depressed classes," an Indian lady replied, "But you, too, have your East-end"! ) As an ancient writer has said, "What the soul is in the body, this the Christians are in the world." (Ought we to alter that and say "*should be in the nation*" ?) \*

*Keeping True to Principle.*

When the Christian citizen has given of his best in thought and service to aid the well-being of the nation to which he belongs, there may yet arise occasions when the demand is made upon him to perform some service which may involve the sacrifice of a

\* "The history of the world's social progress, since the days of the Apostles, has been largely that of the leavening of human life with the principles of brotherly love inherent in the Christian Gospel. It is to its spirit that we owe the abolition of slavery, the cleansing of the prisons, the care of the sick poor, the suppression of infanticide, the exaltation of womanhood, the improvements in conditions of labour, and, in general, the birth of our modern concern for the down-trodden masses dwelling in our great cities. And, as men look forward to future progress, working towards a reformed society securely based upon truth, justice and mercy, it is in the gospel of Christian brotherhood that the adequate motive power is to be sought."—H. BISSEKER.

Do you consider the above claims made on behalf of Christianity exaggerated? If so, what other forces would you say are playing a part in moral and spiritual development?

principle which he holds dear. When such a conflict of interests arises, when the call is Cæsar or God, and the issue is clear, there will be few followers who have learned to sit at the feet of the lowly Galilean, who will hesitate in their decision to render "unto God the things that are God's."

But the call to make a stand often comes in more indirect ways. And the Christian patriot will have ever before him an ideal of national well-being that involves not a stand to be made once in a generation, or, less often, on some clear issue, but an ideal that will involve personal dedication to the task of examining the whole activities of the State to which he belongs, and bringing to bear upon them the spirit of the Master he serves.

The tendency is for the policy and action of a nation to fall considerably behind the ideas and standard of morality of its best citizens. Why is this so? Why should not the higher standard be demanded in national action, if only to set an example to the individual within the community who needs a "lift on the way"? Why, for instance, should the promise of a statesman be the laughing-stock of the general public—and particularly of his fellow politicians?

Does not the teaching of Christ demand from us that we are personally responsible for seeing that, so far as lies in our power, the ideas and morality of the nation to which we belong, shall not be lowered as a result of lack of personal witness to the faith that is within us?

"There is a Britain in the hearts of all of us, a Britain yet to be, free, sober, clean, happy, a land of merry, healthy children, of sweet and noble women, of strong and pure men; a Britain cleansed from the dehumanising lust of power and wealth, a Britain which is a true, deep, unassailable brotherhood, a commonwealth of peace and goodwill . . . in whose courts there shall be immediate and equal justice, in whose politics there shall be no rancour or selfish aims, in whose industry and commerce there shall be neither greed nor untruth."—RICHARD ROBERTS.

December 5th.

## VIII.—A TRUE LEAGUE OF NATIONS.

### A.—Cultured Peoples.

Bible Reference : Luke 10. 25-37.

#### Other References :

*The Unity of Western Civilisation.* Edited by F. S. Marvin.  
(Oxford University Press, 7s. 6d. net.)

Walt Whitman's poem, *Over the Carnage.*

Various pamphlets obtainable from the League of Nations Union, 22, Buckingham Gate, S.W.1, at prices from 1d. to 1s.

*Essays on Vocation.* Chapter I.: "The Human Scene," by Basil Mathews, M.A. A brilliant statement of world situation that confronts civilisation.

#### Allied Subjects :

Readings from Alfred Noyes' book, *The Wine-Press*, a poetic story of the last Balkan War. (Blackwood, 2s. 6d. net.)

Tariffs and Free Trade. Their respective influence in promoting international co-operation.

The Value of Esperanto.

Postage stamps as emblems of international good-will.

The Democratic Control of Foreign Policy.

State v. Private manufacture of Munitions of War.

School History Books. What have teachers done and what might they do to ensure a better standard? [*Bibliography for Teachers of History.* (Women's International League. 2s. net.)]

Suggested Hymns : 82, 8, 9, 13, 15, 34.

**Aim of the Lesson.**—To consider how internationalism has helped mankind towards living the good life, and how much more it might do so if carried on in the spirit of Christ's teaching.

### Notes on the Lesson.

The establishment and development of a true League of Nations is a matter of urgent importance to us all—men, women and children; 1914-1919 should have taught us that fact, at least. Yet how much—or how little—do we know—or care—what is happening in this connection?

The subject is so vast that we may well feel it to be difficult for the ordinary man or woman to grasp its character and what is involved in it. But at least we can make an effort to do so—it is worth while, as we shall see. On this occasion we are to consider the question so far as it concerns "cultured" peoples or nations—those which are more or less on a level in what we call culture or civilisation.

In time of war we learned as never before how dependent we are on other nations for many of the necessities of life. (What are some of these ?) Did we not also learn that the abolition of war is one of the supremely urgent needs of the world ? Is not the way to the abolition of war along the same road of Justice, Freedom and Brotherhood that we have to travel in national life ?

#### *Co-operation between Nations.*

Consider the points of *co-operation between nations*.\* What do members know about the following :

(1) *Economic*. The earliest and still the most prolific of good and evil. Exchange of goods and services. The international system of laws and regulations affecting Postage and Cables, Railway and Steamship Services, Navigation, Patents, Insurance, Banking, Fisheries, Labour Laws, etc.

(2) *Scientific and Cultural*.—Exchange of students in Universities, facilities for travel, scientific research, sanitation, etc. Organisations for the promotion of art, literature and education overlap all national boundaries. Lawyers and Publicists have laboured to establish and co-ordinate International Law in general and particularly in the interests of Peace or the "humanising" of war (*e.g.*, Geneva Red Cross Convention).

(3) *Moral and Recreative*. Moral : Legislation with regard to the African Slave Traffic, and, more recently, the White Slave Traffic ; Missionary work and facilities. Recreative : Facilities for travel, for recreation and for visiting health resorts ; international sports.

#### *Conflict between Nations.*

Consider the points of *conflict between nations*. What do members know about the following :

(1) *Economic*. Desire to "possess" territory so as to exploit the labour of the people or to get hold of natural resources ; to provide an outlet for "surplus" population ; "protection of trade routes," etc.

(2) *Moral*. The alleged desire to secure the welfare of an "inferior" people ; to spread a national religion (*e.g.*, the Crusades) ; or a superior "culture" (*e.g.*, Russia in regard to Turkey, Germany to Europe) ; to secure peace and firm rule in disturbed territories (*e.g.*, Morocco, Persia, India, Egypt) ; to stop the spread of "revolutionary" social movements (*e.g.*, the Holy Alliance ; intervention in Russia and Hungary in 1919).

\* Remember that on this occasion we are dealing specially with relations between the "cultured peoples"—the Great Powers which, nearly all, are spoken of as "Christian nations."



*The Purpose of Governments,*

Now Governments exist—or should exist—primarily for the object of securing and furthering the well-being of the people they represent—that is, to do all in their power to enable their citizens to live the good life. Does their conduct towards one another show that this is their real concern? A recent writer states: "The statesmanship of great nations is based avowedly on undiluted national selfishness." Is that true? What evidence is there for and against such a statement? (Refer back to "Points of co-operation" and consider whether these are entirely selfish in their aim.) Is not conflict inevitable so long as nations are managed on any such basis? What effect is it likely to have on the search for goodness?

We have seen that within the nation the principles of Justice, Freedom and Brotherhood have been applied at least to the extent of preventing open warfare between groups and individuals, and that consequently men and women are able to live fuller lives. Common interests or ideals have made men sink certain of their differences in the unity of the nation (*e.g.*, especially in America). *Can we find a common interest sufficiently strong to unite the civilised peoples of the world?*

*The Common Interest of Humanity.*

Is not *Peace* the one common interest of the peoples? (Our Leader: the Prince of Peace.) Peace, not for its own sake, but because it is only under conditions of peace that mankind can attain to the essentials of the good life. Peace, secured and maintained by mutual aid in seeking to establish Christian principles as the basis of national and international life.\* Are not the two great factors that prevent or hinder co-operation, whether within the nation or between nations, Ignorance and Selfishness (or Vested Interest)? How are these to be met and overcome? Do we know—or care—much about other nations? Do we encourage in any degree the things that make for good understanding (*e.g.*, International Visits, Esperanto, truthful history books in schools, a knowledge of foreign ways of living)? Do we accept without question or protest Press statements that will not bear examination? Is not a large section of our modern Press one of the greatest factors making for international conflict?

As to Selfishness or Vested Interest, must we not challenge this boldly within the nation if we hope ever to establish brotherhood between nations? How did Christ speak of selfishness?

\* "Christianity cast among mankind the new great thought of the Kingdom of God, and thereby set before the nations enduring peace as the aim of their history."—LUTHARDT.

Whilst the possessive spirit is allowed to dominate men's individual lives will it not also govern the nations' relations with one another? Is there much likelihood that we shall freely agree to other nations having the freedom of self-government when we deny it in some ways at home?

*What we can do.*

It is little that we as individuals can do? Agreed. But that little *counts*. (It has been said that the Good Samaritan would not have been able to do much to save the life of the injured man if beforehand he had not learned "first aid." Can we apply this here?) To what sort of politician do we give our votes? What newspapers do we support? How do we receive unkind or ungenerous statements about other nations? The world has yet to see a whole nation *intent* on living in harmony with its neighbours. Each of us may help our nation to become such an example. We all can do *something* towards creating one Christian who shall truly act the part of "neighbour" to his fellows. Are we doing it? Remember that in international as in individual affairs, the time when it is most necessary to practise the teaching of Christ is when we are most tempted to think evil of our fellows. "If we once achieved a general atmosphere of co-operation and goodwill in the world, the practical problems would be already more than half solved."

December 12th.

## IX.—A TRUE LEAGUE OF NATIONS.

### B.—“Backward” Peoples.

Bible Reference : John 10. 7-18 ; Matt. 28. 19-20 ; Luke 13. 29.

Other References :

*The Founding of Pennsylvania.* See any account of the life of Wm. Penn. The story is well told for young people in *An Admiral's Son*, by E. F. O'Brien. (The Swarthmore Press. 3s. 6d. net.)

*Up from Slavery.* Booker Washington. (Nelson. Out of Print.)

*Fierce Feathers.* By L. Violet Hodgkin. (R. Davis, 30, Leadhall Lane, Harrogate. 6d.)

*Essays on Vocation.* Chapter I. : “The Human Scene.”

*The League of Nations and Primitive Peoples.* Sir S. Oliver. (Oxford University Press. 3d.)

Allied Subjects :

The Negro Question in America.

The Black and White problem in South Africa.

Readings from *Hiawatha*. Longfellow.

The work of such men as R. L. Stevenson, James Chalmers, Livingstone, Sir Harry Johnson, and E. D. Morel.

The Story of King Khama.

British Rule in Papua.

Suggested Hymns : 37, 39, 41, 43, 85.

Aim of the Lesson.—To show how Christ's teaching would affect the behaviour of the cultured nations towards the “backward” peoples of the world.

### Notes on the Lesson.

“Other Sheep I have.”

Because our modern problem of relations between highly civilised nations and “backward” peoples did not exist in the time of Christ, we have here, as in many other cases, to study the principles of His teaching and see how these apply to problems that perplex us to-day. (See John 10. 7-18 ; also Mark 16. 15-18 ; Matt. 18. 10.)

Our last lesson will have formed a preparation for the present subject. Given a good understanding—a true league of peoples—amongst civilised nations, what should be their attitude towards uncivilised, “backward” peoples—the “child-races” of the world ? The matter peculiarly affects us, who are responsible electors for a Parliament that governs a vaster number of “backward” peoples than any other body in the world. On what principles has our Government acted in the past ? Where do you find matter for approval and for disapproval ? Does our nation's record in this respect show a growing approximation to Christian principles ?



*Who are the "Backward Peoples?"*

In attempting to answer the foregoing questions we need to be informed as to certain facts. There are vast multitudes of people, mainly in Africa and Asia (and usually in tropical or sub-tropical areas) whose standard of existence remains very much like the nomadic or the village community type, through which most of the highly civilised nations of to-day passed within the historic or pre-historic period. Practically all these peoples are politically subject to the nations known as the "Great Powers."

The whole subject is too vast to deal with in a single lesson. Perhaps the best method is to get a general idea of its scope and then to study some aspect that specially appeals to a particular school or group, or on which someone has special knowledge.

Generally, then, these "backward" races range from the primitive aborigines of Australia or Africa to the historic peoples of India, Egypt and China. It is most important to realise that these last-named countries are the homes of races which have at various times reached a high state of civilisation. They are in an entirely different position from Central Africa, for example. In what way, then, is it right to speak of Indians, Egyptians, or Chinese as "backward peoples"? (Note that in nearly every case these peoples dwell in tropical or sub-tropical areas. What bearing do you think that fact has on their political and economic position?) European nations have attempted to impose their standards of civilisation on these "backward" races; in most cases by "acquiring" their territory, or, as in the case of China, by imposing conditions as to trade and commerce, etc., (*e.g.*, the Opium War). Is it not possible, to say the least, that in the case of China or India, we have as much to learn from them in the matter of civilisation as they have to learn from us?

*Motives for Interference.*

The motives that have led European and other Powers to interfere with these races may perhaps be gathered from a summary of points of contact and conflict. Thus:

*Points of contact:*

- (a) Missionary enterprise.
- (b) Exploration and Hunting.
- (c) Commerce and desire to control natural resources.
- (d) Government and administration (*e.g.*, sometimes undertaken to suppress inter-tribal war or slavery).
- (e) Settlements: convict stations, colonies for "surplus" population, or by people desiring greater religious or political freedom than they could get at home.



What illustrations can members give of the foregoing, and what motives do such illustrations suggest ?

*Points of Conflict :*

- (a) Protection of missionaries, explorers, and hunters.
- (b) The exploitation of native races and their countries by traders—whether or not backed by their Governments (*e.g.*, slavery, opium, gold and other minerals, rubber, oil, etc.)
- (c) Governmental control in the interests of (i.) the native races (ii.) traders, (iii.) the "policing" of trade routes. (May be well illustrated from the history of the British in India.)
- (d) Conflicts between colonists and natives—particularly with reference to ownership and control of land (*e.g.*, interference with hunting grounds in North America, etc.).

What illustrations can members give of the foregoing, and what motives do the illustrations suggest ?

*Our Ignorance.*

Having regard to the prevailing ignorance of the real life of even our immediate neighbours on the Continent, it is not surprising that our ignorance concerning these peoples is much greater—even in connection with those for whom we are directly responsible, *e.g.*, India, Egypt. Nor are we well-served with regard to literature on the subject. This is too often cumbersome, prejudiced, and frequently based upon information gleaned from visits of short duration. Books like Fielding Hall's *The Soul of a People* are rare. More sympathetic studies, based upon experience extending over considerable periods and close personal contact with the natives, are badly needed. Without accurate knowledge there can be no strong bond of sympathy.

The term "child-races" gives the keynote to the attitude any enlightened community should adopt towards these peoples. Should we not go further and add, as an essential, that *our* attitude should be based upon that of Christ to children ? (See pp. 184 ff.) Is it not a mistake to assume that these peoples have no personality worthy of consideration, and must in consequence be subjected to all sorts of restrictions and domination, such as usually goes with "strong government" ? (*e.g.*, the Punjab in 1918-19).

Can we too earnestly condemn the idea (often held by men and women who are themselves fighting the tyranny of wage-slavery) that these native peoples are only fit to be the hewers of wood, drawers of water, and general slaves of the "civilised" nations ?

Apart from the activities of religious missionaries, how far do you consider civilised nations would ever have bothered themselves about the "child-races," had it not been discovered that the lands they inhabited were useful as outlets for surplus population, or as sources of raw material and articles which it was impossible to produce in their own countries?

From the point of view of spiritual values, would you consider that the missionary had given more to the "child-races" than the trader had taken away?

*The Task of a League of Nations.*

We are all hoping that the League of Nations will become a reality, and that it will play its part in remedying the wrongs that many of the "child-races" suffer to-day at the hands of "civilised" nations and particularly of their traders. What do you think of the following suggestions as a rough basis of the work of a special Commission of such a League:

(a) That it shall have as its special charge the welfare of the *whole* of the child-races of the world, irrespective of the Powers that may at present have nominal control over them and the country of their origin.

(b) That no person directly or indirectly interested in any commercial concerns shall become a member of the Commission.

(c) That the Commission shall provide the child-races with adequately trained and equipped educational, medical and technical missionaries. Such missionaries to be recruited from all nations, but the course of training to be approved or controlled by the Commission.

(d) No settlement to be made upon or extended to lands in the occupation of natives without the sanction of the Commission. Where such sanction is given, the settlers shall be charged full value for use of land or for other concessions. Sale of freehold interests in land to be prohibited, the Commission holding all native lands in trust for the natives.

(e) No native labour to be employed without the sanction of the Commission, which shall have full power to determine rates of pay, hours of labour and conditions of work. Rates of pay to be based not upon the native cost of living, but upon a reasonable proportion of the market value of the product.

(f) All moneys received by way of rent, or payment for concessions, to be held in trust for the natives by the Commission. Any surplus after making adequate provision for the physical needs of the natives to be utilised in promoting their general welfare and advancement, *with a view to equipping them at the earliest possible date to assume self-government.*

(g) The Commission to have full power to prohibit the importation of any commodities (*e.g.*, munitions, wines and spirits, drugs) likely to be injurious to the welfare of the natives.

Criticise the above suggestions from the point of view of their immediate utility, and their co-ordination with the teachings of Jesus already referred to, and others that you consider applicable.

What do you consider has been the effect upon such child-races of numbers of their people having, at the instance of their civilised rulers, taken part in the European war?

If it be argued that treatment in accordance with Christian principles would be foolish in view of the possibility of a "Yellow Peril" or "Black Peril," would it not be true to say that these peoples will be made or marred by the example set them by the civilised nations of the world? If Western civilisation has no message to the child-races of the world other than the use of force and the power of the sword, will it have cause to complain if it perish by the sword?

#### *A Fellowship of Peoples.*

Can you suggest other and better means whereby the spirit of the teaching of Jesus may be carried to the child-races of the world? Are we not bound, in the interests of our own spiritual welfare, to welcome these backward members of the world-community into our fellowship?

We have often heard of "the white man's *burden*." Would it not be better always to think of the relationship of white men to black as that of parents or guardians to children; always remembering that as children (or "child-races") grow up they rightly claim to order their own lives? In this case would it rightly be regarded as a *burden* or a *privilege*?

December 19th.

## X.—THE REVOLUTIONARY CHRIST.

Bible References : John 5. 19-25 ; Luke 10. 1-9 and 17-20 ; John 14. 15, 20-21 and 23-24.

### Other References :

Walt Whitman : *To a Foil'd European Revolutionaire.*

David Grayson : *Adventures in Contentment*, chaps. 1-3.

*As Tommy Sees Us.* Gray. (Arnold. 2s. net.) Chapter 13

"Jesus."

*The Greatest Life.* Gerald Leighton. (Out of Print.) Final chapter, "The Science of Christianity."

Tolstoi : *Two Old Men and Where Love is, God is.* ("Twenty-three Tales," in *World's Classics*, 2s.)

*By an Unknown Disciple.* (Hodder and Stoughton, 6s.)

*The True Way of Life.* By Edward Grubb.

### Allied Subjects :

"What an Adult School Summer School does for its Members."

*The Passing of the Third Floor Back.* Jerome K. Jerome.

*Worship*, by Whittier.

*What is the Kingdom of Heaven?* Clutton Brock. (Methuen, 5s. net.)

*The Programme of Christianity.* Henry Drummond.

Keynote of Thought : "There are no limitations to the development of man's Greatest Life except those set by his own lack of knowledge. . . . What has been done in man, man can again do for himself."—GERALD LEIGHTON.

Suggested Hymns : 191, 202, 189.

Aim of the Lesson.—To realise that Christ has shown the way to life which will satisfy the soul's craving for goodness and bring mankind into unity with God.

## Notes on the Lesson.

*The world is ripe for revolution.*

For long years mankind has laboured to perfect the things that make for material welfare, only to find at last that these things do not satisfy man's deepest needs. Earth, ocean, and sky minister to his wants, and are made to serve his ends. But his hunger remains unappeased. The things in which he has put his trust have been turned to his own destruction. In nation after nation we have seen men bear the torture until it has become intolerable ; then they have struck out blindly at their rulers and governors, hoping thus to establish a new and better way of life. There are those in our own country who sincerely believe that similar methods must be used here before we can hope to achieve peace and harmony in national and individual life.



Sincere they may be—mistaken they certainly are. The Kingdom of God cannot be brought about by murder and sudden death, whether in international or civil warfare. The pitch of passion and hatred essential to carrying on a civil war is itself the deadly enemy of the spiritual life.

*A revolution is needed.*

Mankind must find a new way of life if it is ever to find peace and harmony—if Truth, Beauty and Goodness are to be enthroned in the hearts and affairs of men. A radical change in desire, outlook, and aim must be effected. The search for material satisfaction has too often brought man to the point where

. . . . . the world he loves so much,  
Has turned to dust and ashes at his touch.

A new standard of values is needed. Materialism has failed. The record of its failure is written in countless graves, in lives broken and miserable, in poverty and shame and terror of life. In many ways the world was never so rich as it is at present in power to satisfy material needs. Was it ever so comparatively poverty-stricken in spiritually-developed men and women capable of leading the nations aright?

*Christ was a Revolutionary.*

Despising the weapons of those who opposed Him, He wielded the more powerful weapon of Love. Men could not be indifferent to Him. They either surrendered and became His followers and co-workers—or they rejected Him and became His murderers. He stood for Truth, Beauty and Goodness—for the glad acceptance of the Fatherhood of God—for whole-hearted union with God in a sonship that was and is open to all men. He lived in the Kingdom of God and proclaimed that Kingdom to all who would accept its laws and rule. Jesus, the Carpenter of Nazareth—the most revolutionary, the most daring, the most tragic figure in history! Who not only dared to claim unity with God, but *to live as though it were true* (John 10. 30; Matt. 11. 4-5). That was the source of His power, of that of His disciples, of that of all who have dared to follow in His footsteps. He had one standard of value—the value of all things to contribute to the spiritual life of man.

*Dare we follow Christ?*

"I, if I be lifted up, will draw all men unto me." Dare we respond to His appeal? We cannot be indifferent. There is here no room for compromise. Men say that Christianity has failed. Is not its failure due to the fact that Christians have given a divided loyalty to Christ? That they have tried to serve

both God and their own selfish ends? The world is agonising for just Christ's message and dynamic to-day; His teaching offers us the one hope of redeeming the world. It will be redeemed by individuals responding to His call and living as He lived, in unity with God.

"What Christ wanted to show us was that our spiritual life, our personality, could grow as reasonably, as naturally, within, as the instinctive life of the flower. We have a spiritual life within, and it is in the germ, in the bud, in the blossom. To let it live, to let it grow, to let it always behold the face of God—this is all we need to do. The rest is provided for us, and will follow on our active faith: but everything depends upon our implicit obedience and on implicit faith. This is the Way, the Truth, and the Life; *no man can prove it except he who has tried it and no man is trying it whose theory is in advance of his practice.*"

LAMPADEPHOROS.

To respond whole-heartedly to His call may mean the sacrifice of much that we now cherish and value. But are these things to be weighed in the balance against the joyous search for Truth, Beauty and Goodness—the search that led Christ to His Father?

Christ lived as though the Kingdom of God were here and now. Can we do the same? *Must* we not do the same?

Dare we try Christianity? Dare *you* try Christianity?

You never enjoy the world aright till the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars.

Till you can sing and rejoice and delight in God (as misers do in gold and as kings in sceptres) you never enjoy the world.

Till your spirit filleth the whole world and the stars are your jewels,

Till you love men so as to deserve their happiness with a thirst equal to the zeal of your own.

Till you delight in God for being good to all—you never enjoy the world.

The world is a mirror of infinite beauty, yet no man sees it;

It is a temple of majesty, yet no man regards it;

It is a region of light and peace, did not men disquiet it.

It is the Paradise of God!

It is the place of angels, and the gate of Heaven.—TRAHERNE.

December 26th.

## CHRISTMAS.

Bible Reading : Luke 2. 1-14.

Other Readings :

*A Christmas Sermon.* By Robert Louis Stevenson.

*Friendship and Happiness.* By Arnold Bennett. (Hodder & Stoughton. 1s. 6d. net.)

Whittier's poem, *A Christmas Carmen.* (Hymn No. 13 in Fellowship Hymn-Book.)

Suggested Hymns : 13, 179, 181, 180, 182.

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